TRANSLATION

OF THE

SECOND BOOK OF THE RAMAYAN,

FROM

THE HINDI OF TULSI DAS,

INTO LITERAL ENGLISH,

WITH COPIOUS EXPLANATORY NOTES AND ALLUSIONS.

BY

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PREFACE.

The Ramayan is indeed a delightful book for the natives to read, but a difficult one for foreigners. Unaccustomed to the manners and customs of an oriental life, a stranger is generally disgusted with the varied forms of etiquette displayed by the *dramatis personæ*, and considers the poet's sweet verses and his manly sentiments to be slovenly, rough and childish. To obviate this difficulty, I have in this translation rendered the verses into simple and clear English, inserted many important historical references, corrected several philological irregularities, and placed some of the verses into their natural order, so as to make the sense more lucid.

As the text laid down by Government for the study of the High Proficiency Examination in Hindi is selected from the middle of the Ramayan, it would be very convenient for the readers of that part to know the synopsis of the whole story. Vishnu, in order to destroy Ravan, the king of Ceylon, who had become very oppressive to the gods, became incarnate in four different forms in the house of Dasharath, king of Oudh. This monarch had several queens, among whom Kaushallya, Kaikai and Sumitra were the most favoured. Kaushallya became the mother of Ram, Kaikai

of Bharat, and Sumitra of Lakshman and Satrughan. These four brothers were equally fond of each other, and lived in perfect harmony and friendship; but Lakshman had an especial attachment to Ram, and Satrughan to Bharat. When they became of age, the king their father caused them to be married. So Ram was wedded to Seeta, the daughter of Janak, king of Mithila or modern Tirhoot; Lakshman to Urmilla, the younger sister of Seeta; Bharat to Mandavi, the daughter of Kooshadwaj, brother of Janak; and Satrughan to Sutrakirti, the younger sister of Mandavi. King Dasharath in the meantime, finding himself incapacitated through old age from maintaining the regal power, by the general concurrence of his courtiers and subjects, resolved to abdicate his throne in favour of Ram, his eldest son. But the intrigues of one Kubja, the hunch-backed female slave of Kaikai, thwarted his noble plan. This woman won over the simple heart of her mistress by means of cunning, and induced her to force the king to agree to the exile of Ram, and to the establishing of her son Bharat in his place. The king had no alternative but to agree to her cruel proposition, for the queen had in former times rendered very important service to her husband, when he was placed in a very critical position. In short, Ram was ordered to live fourteen years in the forest, and Bharat to succeed his father, who died after a short time, unable to bear the separation of his dear son Ram. Kubja received the reward of her wickedness at the hands of Satrughan, and Bharat with Bashishta, the family preceptor, and all the citizens of

Oudh, went to the forest to bring Ram, and exhorted him in various ways to take possession of the vacant throne. But the kind Ram conciliated the hearts of the people by sweet words, and ordered Bharat to rule the kingdom during his absence.

When Ram with his wife and brother were living in Panchabati, Soorpanakha, the sister of Ravan, charmed with the graceful mien of Ram, desired a private meeting, but was refused. On her applying to Lakshman, she received a meet punishment at his hands. Her nose and ears were cropt, and she was sent away in disgrace. When Ravan saw the piteous state of his sister, he thought of avenging her, and having one day disguised himself as a beggar, went to the cottage of Seeta, (for Ram and Lakshman had then gone out on a hunting expedition), and carried her off. This circumstance induced Ram to destroy Ravan, the king of Ceylon. He, by the aid of monkeys, threw a causeway across the ocean, which separates the island from the mainland, passed over, and laid siege to the capital of the ravisher. After a hard conflict, Ravan was killed by Ram, and was succeeded by his younger brother Bivishan, who was placed on the throne by the victor. Ram, after making trial of the chastity of Seeta by means of the ordeal of fire, from which she came out unscathed, took her to Oudh, and began to govern his kingdom in peace and tranquillity.

Such is a rough outline of the history of Ram Chandra as given by Tulsi Das in his Ramayan. The poet was born at a village called Hajpore near Chitracoot, a mountain lying at the distance of 60 miles

from Allahabad. He was a brahmin by birth, and having obtained the Dewanship of the Rajah of Benares, discharged his duties with perfect honesty and fidelity. In the year 1631 he compiled the well-known Ramayan in Hindi, and thereby established his reputation as a poet. In 1680 during the reign of the Emperor Jahangir, he breathed his last.

It is an undeniable fact that Tulsi Das was gifted with the mighty powers of a poet. His sublimity of conception, purity of style, and force of diction are universally acknowledged, and in his faithful delineation of life, manners and domestic feeling, he has perhaps very few rivals in Hindi poetry. His versification is smooth, sonorous, masculine, and replete with similes which are generally new and exquisite, and his morals are truly philosophical, sound and exemplary.

ADALUT KHAN.

CALCUTTA,
The 15*th July*, 1871.

THE AJODHYAKAND

OR

THAT PART OF THE RAMAYAN WHICH TREATS OF RAM'S GOING TO THE FOREST.

(1.)

COUPLET.

By the dust of the lotus feet of my saintly spiritual tutor, having brightened the mirror of my mind, I describe the unsullied fame of Ram,* the giver of four fruits.†

VERSE.

When Ram after his marriage returned home, there were every day fresh rejoicings and festivities.

On the fourteen regions (which are like) the high mountains, the clouds of good actions showered down the rain of joy.

The beautiful rivers of Increase, Success and Prosperity, ran overflowing into the ocean of Oudh.

Like gems the illustrious men and women of the city were in every way pure, invaluable and beautiful.

In no way can the grandeur of the city be described, as if indeed this much was the work of Brahma.

Enraptured too in every way were the citizens on beholding the moon-like face of Ram Chandra.

His mother and all her friends and companions were charmed on seeing the creeper of their desire was fruitful;

And delighted was the king at seeing and hearing Ram's beauty, his excellence, nature, and kindly disposition.

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* रघुबर an epithet of Ram, being the great grandson of one Raghu, the king of Oudh.

† The four fruits are धर्म religion, अर्थ riches, काम object, and मोक्ष beatitude.

(2.)

COUPLET.

Each one, with this desire in his mind, having propitiated Shiva, was saying, "While your Majesty lives, grant, O king! to Ram the title of heir."

VERSE.

Once on a time, Dasharath* with all his nobles was sitting in his court.

The king was the personification of all good actions: on hearing the excellent fame of Ram, he had become extremely delighted.

All the kings were in hopes of his favor, and the Guardians of the worlds lived in (the anticipation of) his countenance being friendly to them.

In the three worlds, in the three periods of time,† and in the whole universe, no one's good fortune equals that of Dasharath.

Inasmuch as Ram, the root of joy, is his son, then if you say aught of him it would avail little.

The king instinctively took the mirror in his hand, and on seeing his face, adjusted his crown aright.

White hair had grown round his ears, as if his fourth stage‡ warned him thus:—

"Grant, O king! to Ram, the title of heir, and enjoy the fruition of life and birth."

(3.)

COUPLET.

The king, having thought this in his mind, and having fixed a lucky day and fortunate moment, went and informed his spiritual tutor§ of it, the hair of his body standing erect, and his mind being cheerful (on this occasion).

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* रघुराज is meant here for Dasharath, the father of Ram.

† The three periods of time denote the present, past and the future.

‡ The four stages in a man's life are: 1. Infancy. 2. Youth. 3. Manhood. 4. Old age.

§ The sage वसिष्ठ is meant here. He was the family priest of king Dasharath, and was held in high esteem by the royal family. He was the son of Brahma.

VERSE.

The king said, "Listen, O chief of the devotees! Ram is befitted in every way.

To all my servants, ministers, and citizens, and to those who are my enemies, friends and strangers,

Ram is as dear as he is to me: it seems as if your Reverence's blessing, being personified in him, has made him look handsome.

O lord! all the family with the brahmins love him like your Reverence.

Those who place the dust of the feet of their spiritual tutor on their heads have gained, as it were, all sorts of grandeur.

There is no other person equal to me, for, I have obtained all by worshipping the dust of the feet of my lord.

Now there is one desire in my mind, which, O lord! will be fulfilled by your favor."

The sage was rejoiced on seeing the sincere love (of the king), and said, "Tell me, O king! your order."

(4.)

COUPLET.

O king! your name and fame fulfil all objects; and the desires of your mind, O gem of kings! are the attendants on (good) results."

VERSE.

Judging the mind of the spiritual preceptor pleased in every way, the king, smiling, said tenderly,

"O lord! make Ram the heir: kindly instruct me and make the necessary preparations.

During my existence such is my delight that all the people should receive the pleasure (profit) of their eyes.

Through your Reverence's favor, Shiva has fulfilled all, but this desire* only (remains unaccomplished) in my mind.

Again I do not care whether my life shall remain or not, but if this be not performed I shall then be grieved."

The sage, on hearing the charming and delightful words of Dasharath, conceived great pleasure,

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* *i. e.* investing Ram with the kingly power.

(And said), "Listen, O king! those from whom (Ram) turns away repent, for, without worshipping him the burning of the mind is not removed.

Such a lord has become your son: Ram is holy and devoted to love.

(5.)

COUPLET.

Make haste and do not delay, O king! and make all due preparations. That day is good and auspicious, when Ram will be the (acknowledged) heir."

VERSE.

The king being pleased came to his palace, and sent for his servant and minister Sumanta.

Saying 'May victory (attend you), and may you live (for ever)!' he bent down his head. The king made him listen to these welcome words:—

"The spiritual tutor being pleased has told me this day to give Ram the kingdom, (and make him) the recognised heir.

"If the opinion of all (five) is wholesome, then bestow on Ram the marks of royalty with a happy mind."

The minister, on hearing these affectionate words, was as glad as if water had fallen on the (dried up) tree of his desire.

The minister, having folded his hands, thus supplicated, "O king of the world! may you live for ever.

You have thought of such good actions in which lies the welfare of the world; hasten, O lord! and make no delay."

The king was pleased on hearing the good words of his minister, and grew up like a tree taking beautiful branches.

(6.)

COUPLET.

The king said (to all), "Whatever may be the orders of* the chief of the sages, for the inauguration of Ram, execute them speedily.

VERSE.

The chief of the devotees, being pleased, enjoined them kindly to bring waters from all the places of holy pilgrimage;

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* कर is equivalent to the genitive का.

And many medicinal herbs, roots, flowers and fruits which he named, and which he knew as being auspicious;

Also fly-flaps of the Tartar yak* and various sorts of clothes made of wool and silk;

And jewels with many congratulatory presents, which in the world are becoming for the inauguration of kings.

Having thus, according to the Vedas, named all the ceremonies, he ordered them to adorn the city with various canopies;

To plant trees of bread-fruit, mangoes, nuts, and plantains on the four sides of the streets of the city;

To build elegant square places with beautiful jewels, to embellish the bazars at once;

To propitiate Ganesh,† the spiritual preceptor, and the family god, to worship the brahmins in every way;

(7.)

COUPLET.

To adjust the banners, flags, garlands for the gateways, and the water-pots too, and (to equip) horses, chariots and elephants. Each one, vowing‡ to carry out the injunctions of the great sage, went on with their respective occupations.

VERSE.

He, to whom the chief of the devotees gave any order, that man was the first to perform his business.

The king worshipped the brahmins, the good men, and the gods, and did all the propitious acts for Ram.

On hearing the agreeable news of Ram's inauguration, the music of congratulation began to be sounded in Oudh.

In the bodies of Ram and Seeta good omens shewed themselves, and a pulsation of joy was felt in their handsome limbs.§

Being enraptured they said to each other with tenderness, " These must be indicative of the coming of Bharat.

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* चामर a bushy-tailed bull abounding in the mountains of Tartary. Its tail is useful in whisking off flies.

† Ganpati or Ganesh is the son of Shiva. He is represented with an elephant's head, and mounted on a rat. The Hindus invoke his name when they commence any important business. He presides over wisdom, and is called the Janus of the Hindus.

‡ Lit. placing the order on their heads.

§ A pulsation in the right eye and arm of a male, or the left of a female is a favorable omen, the reverse disastrous.

"Many days have passed, and hence the great anxiety: the omens assure us of the meeting with* the dear one.

Like Bharat who is dear to us in the world: this is the fruit of the omen and naught else."

Ram was as anxious about his brother day and night, as the tortoise suffers anxiety in her mind about her eggs.†

(8.)

COUPLET.

At that moment the queens having heard these glad tidings were as delighted, as on seeing the moon (increase daily) and look beautiful, the waves of the ocean rise up.

VERSE.

Those who went first (to the seraglio), and imparted the intelligence, received many ornaments and clothes.

The hair of their bodies had stood erect with love, and their minds filled with affection. Each one began to make preparations for rejoicings.

Sumitra‡ with divers and exquisite jewels filled the beautiful square places.

The mother of Ram was immersed in pleasure, and gave alms after having invited many brahmins.

She worshipped the village gods, the deities and the serpents, and promised (saying) "I shall again give you offerings and your apportioned lot."

(And added) "In whatever manner the welfare of Ram will exist, kindly grant me that boon."

The cuckoo-voiced, moon-faced and the gazelle-eyed ones sang the songs of congratulations.

(9.)

COUPLET.

On hearing of the inauguration of Ram, the hearts of pious women became joyful. They all began to prepare themselves for festivities, thinking that God was favorable to them.

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* केरी is equivalent to the feminine genitive की.

† The tortoise at the time of laying eggs leaves the water, and comes on the land, where she lays her eggs, and covers them with earth. On the next day when she comes again to find out the place, she cannot discover it, much to her anxiety and despair.

‡ Sumitra was the mother of Lakshman.

VERSE.

Then the king sent for Bashishta, and, having explained to him the abode of Ram, despatched him thither.

Ram, having heard of the arrival of his tutor, came to the door, and bent down his head to his feet.

With respect having offered an oblation of eight ingredients, he conducted him to his house, and worshipped him and served him in sixteen ways.*

With Seeta he again kissed his feet, and having folded his lotus hands, said :—

" The coming of the master to the house of his servant, is the source of joy, and the remover of misfortunes.

But it was thus proper," added he with affection, " to send for me, O lord ! as being the most judicious course.

O lord ! putting aside your dignity as a master you shewed love, and my house to-day has become pure.

O sire ! whatever may be your orders I shall perform them : a slave obtains his service from his master."

(10.)

COUPLET.

On hearing these words imbued with love, the sage praised Ram, (and said), " O Ram ! why should you not thus speak, since you are the jewel of the heads of the solar race."

VERSE.

Having extolled the virtues, excellence and good nature of Ram, the chief of the devotees, enraptured with love, said—

" The king is preparing the articles of inauguration, and wants to give you the kingly power.

O Ram ! perform all sorts of abstemious acts to-day, so that God may carry out the work with safety."

The spiritual tutor thus instructing went to the king : in the heart of Ram this bewilderment arose :—

" That we all brothers have been born together, and ate and slept together, and performed the boyish sports together ;

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* I have failed to discover, although I have no few Pundits, what the sixteen ways are. The Pundits allow that there are sixteen ways, but as they cannot enlighten one further, the student must imagine them for himself.

The (rites of) boring ears, putting on the brahminical thread and celebrating marriages,—all such rejoicings were performed simultaneously.

In this pure family of ours, it is improper to inaugurate the eldest in superseding the youngest."

These regrets of the lord with (feelings of) tenderness were charming: they removed the envious feelings from Bharat's mind.*

(11.)

COUPLET.

At that moment came Lakshman, immersed in the joy of love, and the moon† of the lotus-like solar race, having addressed him, with fond words did him honor.

VERSE.

Many sorts of music began to be sounded, and the joys of the city are beyond description.

All were praying for the arrival of Bharat, (and saying among themselves), "May he come soon that we may gain the fruition of our eyes."

In the markets, the roads, and houses, in the streets and places of meeting, the men and women were thus conversing with one another :—

"When will to-morrow the fortunate moment come, that God may fulfil our wishes?

And when will Ram sit with Seeta on the gold throne, that the desires of our minds may be (accomplished)?"

Each one was saying "When will to-morrow come?" But the wicked gods were desirous of obstacles.

To them the rejoicings of Oudh afforded no pleasure; to thieves the moonlight night is not convenient.

Having called Saroda,‡ the gods kissed her feet repeatedly, and besought her saying,

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* The poet imagines that Bharat being the step-brother of Ram, might be jealous of his good fortune, as is usually the case.

† Ram, the descendant of the sun.

‡ The goddess Saroda or Saraswati, the wife of Brahma. She is the Minerva of the Hindus.

(12.)

COUPLET.

"Seeing our great misfortune, O mother! do that to-day, by which Ram having left the kingdom, may go to the forest, (and thus) the work of the gods will be performed."

VERSE.

On hearing the entreaties of the gods, (Saroda) regretting stood, (and communed with herself saying), "I have become the foggy night* for a forest of lotuses."

The gods having seen her (in this state of mind) said again, "O mother! you have no answer to give us whatever.

Ram is a stranger to grief and joy: you know his good nature.

Since all animated beings are subject to fate, and are partakers of good and evil, do you please go to Oudh for the sake of the welfare of the gods."

They kissed her feet over and over again; (and she) being diffident went (to Oudh), judging the intention of the gods as mean.

(She said) "They live high above, but their actions are base, and they envy the good fortune of another.

Yet again reflecting on my future actions, a good poet will like me (no doubt.)"

Thus satisfied in her mind she came to the city of Dasharath, like an inauspicious and evil planet.

(13.)

COUPLET.

There lived a wicked slave named Manthora with Kakai.† Saroda, having made her the receptacle of disgrace, and perverted her mind, disappeared.

VERSE.

Manthora, having seen the preparations of the city, and the auspicious and agreeable music of congratulations,

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* Lotuses never blossom at night.

† केकयी was the step-mother of Ram, and the mother of Bharat.

Enquired of the people what such rejoicings meant, and on hearing of the inauguration of Ram, her heart burnt (with envy).

The evil-minded low-born one then began to reflect, how that business was to be averted that night.

In the same manner as a wicked savage woman, on seeing the honey laid (in a bee-hive), seeks the opportunity of taking it.

Being sulky she went to the mother of Bharat, who smiling asked about the cause of her dissatisfaction.

She did not answer, but heaved deep sighs, and displaying the cunning of women, shed tears.

The queen said smiling, "How nice is thy blandishment! Methinks, Lakshman* has given thee a lesson!"

Still the wicked slave did not speak, but hissed like a black serpent.

(14.)

COUPLET.

The queen being alarmed said, "Why dost thou not speak? Are Ram, the king (Dasharath), Bharat, Lakshman and Ripudaman† well?" On hearing which, an acute pain arose in the mind of the hunch-backed woman.‡

VERSE.

(She said) "O madam! howsoever one may teach me, yet by whose favor shall I flirt?

"Barring Ram who is happy to-day, for the king is going to make him his recognised heir.

"God has become very kind to Kaushallya,§ whose pride, I see, is not contained in her mind.

"Why do you not go and see those rejoicings? My mind is distressed on seeing them.

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* Of all the four brothers, Lakshman was the most witty. He took much pleasure in teasing the slaves of his mothers.

† रिपुदमन was another name of Satrughan, the youngest brother of Ram.

‡ *i. e.* Manthora. She was hunch-backed.

§ कौशल्य was the first queen of king Dasharath, and the mother cf Ram Chandra.

"Your son is in a foreign country, and you never think of him, but you know that your husband is under your power.

"He likes very much to sleep on your bed and cushion, but you do not see the deceit and cunning of the king."

The queen, on hearing her sweet words, thought her evil-minded: she bent forward, and starting back (said),—

"If again thou sayest such, O destroyer of the (peace of the) house! I shall then have thy tongue out.

(15.)

COUPLET.

The one-eyed, the lame, and the hunch-backed, are known to be deceitful and wicked, and more especially women, and also female slaves,"—so said the mother of Bharat smiling.

VERSE.

(And added) "O thou affable one! I have taught thee a lesson, but I am not angry with thee even in my dreams.

That day is good and auspicious, on which thy words shall prove to be true.

That the elder brother should be the master, and the younger his servant, has always been the custom of the solar race.

If Ram is really to be inaugurated to-morrow, ask, O friend! whatever thy mind desires, and I shall give it you.

All the mothers like Kaushallya are naturally dear to Ram.

But he has a particular love for me, and I, after examining his affection, found it to be so.

Should God, being kind, give me (a second) birth, I wish then to have a son like Ram, and a daughter-in-law like Seeta.

Ram is dearer to me than my life, why then art thou sorry at his inauguration?

(16.)

COUPLET.

I swear to thee by Bharat: tell me the truth, and give up concealment and deceit. At the moment of joy, thou lookest dejected,—explain to me the reason."

VERSE.

(Manthora jocosely observed) "You have once fulfilled my desires, and now if I speak I must make another tongue.

My unhappy fate is worthy of being condemned,* for whatever good I speak, even that appears to your Highness bad.

He, who fabricates falsehood out of truth and utters it, is dear to you; but, O madam! I am obnoxious (harsh).

I shall now say what pleases my mistress, or else remain silent day and night.

God, having created me ugly, made me the dependant of another; he that has sown has reaped, and he that has given has taken.

What concern is it of mine, as to who becomes the king. Shall I cease to be a slave, and become a queen now?

My conduct may be reprehensible,† but I cannot see you suffer.

Hence I uttered a few words; excuse me, O mistress! I have committed a great fault.

(17.)

COUPLET.

The queen, who was a fickle‡ woman, having listened to the sweet words, hidden under deceit, and being won over by her enemy through the enchantment of the gods, regarded her as a friend and believed her.

VERSE.

With kindness she asked her§ over and over again, (and was fascinated by her words) like a deer fascinated by the song of a savage woman.

As predestined her mind was changed, while the slave rejoiced that she had fixed her aim aright.

(She then said) "You ask me, but I am afraid to tell you, for you have given me the name of a 'house-destroyer.'

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* Lit. Burnt.

† Lit. Fit to be burnt.

‡ अधरबुधि means literally one whose understanding is on her lips.

§ ओही is put for उसको.

Having well arranged her (words of) confidence, and invented many kinds of deceit, the destroyer of Oudh thus said,—

"O queen! you have said that Seeta and Ram are dear to you, and that you are so to Ram is quite true.

Those days were so at first, but they are passed now; an enemy becomes your (pretended) friend on getting the opportunity.

The sun rears lotuses, but it turns them to ashes without water.

Your rival wife wants to pull you up by the root, therefore fence your beautiful garden by using every means.

(18.)

COUPLET.

Through the affection of your husband, you care for nothing else, but you know the king is under your control. The king's mind is black, and his mouth sweet, but your Highness' nature is simple.

VERSE.

The mother of Ram is clever and grave, and performs her own work when she gets an opportunity.

The king has sent Bharat to his grandfather's house, but your Highness must know that it was done by the advice of Ram's mother.

(She thus boasts within herself) 'That all my rival wives serve me with attention, but the mother of Bharat is proud of the affection of her husband.'

O madam! Kaushallya feels this jealousy on account of you: her clever tricks cannot be fathomed.

The king has a particular love for you, but your rival wife cannot endure it on account of her disposition.

Having invented many tricks she has made the king her own, and caused him to fix the time for the inauguration of Ram.

(To give) the mark of installation to Ram is customary in this family: it is pleasing to all, and very gratifying to me also.

Considering the future events I am afraid, but (I hope) that God may give her again the same fruit."*

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* It simply means that in the event of Ram's coming to the throne, Manthora fears that Bharat and his mother will be turned

(19.)

COUPLET.

Having thus formed and invented thousands of subterfuges, (Manthora) consoled her cunningly, and related to her the stories of so many hundreds of rival wives, by (the hearing of) which disaffection might arise.

VERSE.

The queen being subject to (the decree of) Fate, confidence arose in her mind: she adjured her and asked.

(Manthora replied) " What are you asking me? Even to-day you do not know; a beast knows his own good and evil.

A fortnight has passed since the preparations were begun, but you have received the news through me to-day.

As I eat and am clothed by your patronage, there would be no sin in my speaking the truth.

If I would say anything having made up a story, let God then give me punishment.

If Ram's inauguration takes place to-morrow, then God will sow the seed of misfortune for you.

Having drawn a line (on the ground) I pronounce this word* forsooth, that, O lady! you have become like a fly in (a pot of) milk.†

If you do the drudgery together with your son, then remain at your house, or else there is no other means (of escape).

(20.)

COUPLET.

Kadru gave Binata troubles,‡ and Kaushallya will give

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out of the kingdom, but she says now that instead of getting the like fate, the same may be meted out to Kaushallya and her son.

* To say anything by drawing a line on the ground denotes a solemn declaration. Such a custom is very much adopted by our females.

† When a fly happens to fall in a pot of milk, we take it out and throw it away as carelessly as if it was a piece of dirt. In the same way Manthora foretells the fate of her mistress on the event of Ram's coming to the throne.

‡ Kadru and Binata were the daughters of king Dakshya, and the wives of Kashyap, the son of Brahma. Kadru had one thousand

you so, but Bharat will drudge in the prison-house under the administration of Ram and Lakshman."

VERSE.

The daughter of Kaikao,* having heard these harsh words, could not say anything, being so frightened and pale.

Her body was all over sweat, and she trembled like the plantain tree; while the hunch-backed woman bit her tongue with her teeth (triumphing).

Having repeated various stories of cunning, she comforted the queen, (and told her) to have patience.

By teaching her evil lessons she made her hard (hearted), as a piece of bad dry wood which does not bend.

Fate was changed, and the wicked (woman) appeared to her as dear as a female goose to a crane.†

(The queen said) " Listen, O Manthora! thy words are true, I feel a fluttering in my right eye every day.‡

Every night I see evil dreams, but I do not tell thee through my forgetfulness.

What shall I do, O friend! my nature is so simple that I do not know my right (hand) from my left?

(21.)

COUPLET.

To my own knowledge I have not, up to this day, done mischief to any body; for what sin then has God inflicted on me such insufferable troubles all of a sudden.

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sons, all snakes, and Binata two, of whom one was the well-known Garoor. In consequence of a bet that was laid between them on the sight of a white horse, the colour of which one affirmed to be black, and the other white, Binata, through the machinations and egregious villany of Kadru's sons, lost the bet, and became the slave of her sister. She was afterwards restored to liberty by her son Garoor, on his bringing the water of immortality for his mother's mistress.

* Kaikao was the father of Kaikai, the mother of Bharat.

† Rather an odd simile.

‡ Vide notes in verse 7th.

VERSE.

I shall rather go to my father's, and remain there as long as I live, and shall not while alive serve my rival wife.

Whomsoever God creates dependant on her enemy, it is better for her to die than to live."

The queen uttered so many humble words, that on hearing them, the hunch-backed woman determined (to exercise) her womanly wiles.

(And said) "Why do you speak so, distressing your mind? You have happiness and your husband's caresses increasing every day.

Whoever has thought of doing your Highness any harm, shall receive the ripe fruit (of his actions).

O mistress! from the time I have heard of the evil intentions (of the king), I have neither appetite in the day nor sleep at night.

I asked the fortune-tellers, and they, having drawn a line* (on the ground, said) 'That Bharat indeed will be the king.'

O lady! if you will follow it, I will then tell you a plan: the king is indebted to your services."

(22.)

COUPLET.

(The queen replied), "I would fall into a well by thy advice, and give up my son and husband. When thou sayest having seen my great misfortunes, why should I not do that for my own good?"

VERSE.

The hunch-backed woman, having perverted Kaikai, whetted the knife of her cunning on the stone of (Kaikai's) heart.

The queen did not perceive her impending danger, like a sacrificial beast grazing on green grass.

She listened to her words which were tender, but which in the end would be harsh, as if (the hunch-backed woman) was giving honey mixed with poison.

The female slave said, "Do you remember it or not, O mistress! what you told me before.

---

* *i. e.* making calculations on the ground.

You are entitled to* two boons† from the king, ask for those to-day, and make your mind easy.

(By one) give the kingdom to your son, and (by the other) send Ram to the forest, and thus deprive your rival wife of all her pleasures.

When the king shall swear by Ram, ask then, so that he will not turn away from his promise.

If to-night passes away it will then be of no avail, listen to my words, O dear one! with all your heart."

(23.)

COUPLET.

The wicked woman, having thus hit her evil aim, told (the queen) to go to the Abode of Anger,‡ and manage every thing carefully, and not to give in too quickly.

VERSE.

The queen looked upon the hunch-backed woman as dear as her life, and having extolled her great wit over and over again,

(Said) " I have no friend equal to thee in the world, for thou hast become my support, now that I am being washed away.

Should God fulfil my desires to-morrow, I shall make thee, O friend! the ball of my eyes.

---

* Lit. You have deposited.

† When Dasharath's body was covered with wounds by the dart of one Sumbar, a demon whom he had killed in battle, Kakai had cured him by means of a charm which she repeated over the wounds.

Again when he was once troubled with a boil in one of his nails, the skill of all the clever physicians in his kingdom was insufficient to suppurate it. It was Kakai alone who undertook to open it by the touch of her lips.

The king was so pleased with the services of Kakai that he desired her to ask of him two boons as rewards for the attention during his sickness, but the queen prayed that they should be given to her when she would stand in need of them.

‡ In the days of yore, great kings had several apartments in their palaces, which took their names from the state of the mind of the sovereigns who happen to occupy them at the time. For instance, a king or a queen, if happy, remained in the Abode of Pleasure, if grieved, in the Abode of Grief, and so on with other rooms.

Having bestowed on the slave presents and honors, Kaikai went to the Abode of Anger.

The seed of Misfortune (sown) by the Autumn-like slave on the soil of the evil mind of Kaikai,

Having received the water of Deceit produced germs, also the two leaves which were the Boons, and the fruits which were the consequences of Evil.

Having dressed herself in the robe (fit) for the Abode of Anger, she lay down,—her evil mind ruining her in her prosperity.

There were rejoicings in the royal city, but no one knew anything of this mischief.

(24.)

COUPLET.

All the men and women of the city were happy, and made preparations for congratulations. One was entering and another coming out: there was a crowd in the royal palace.

VERSE.

The young friends (of Ram) on hearing (such congratulations) were pleased in their minds, and several* of them together went to him.

The lord, having recognised their love, shewed them honors, and tenderly inquired after their welfare.

They returned to their houses with the order of the lord, and extolled Ram (saying) thus to themselves:—

"Who in this world is equal to Ram, the protector of virtues and love?

In whatever births† being subject to fate we may wander about, may God grant us this (wish) every where:—

'That we be his slaves, and the husband of Seeta our master:'

O God! let this be accomplished to the end (of the world)."

Such was the wish of all in the city, but in the heart of the daughter of Kaikai there was burning (anxiety).

Who is not ruined in evil soceity? There is no weight in the advice of a low person.

---

* Lit. Ten or five.

† The Hindus believe in the doctrine of the transmigration of souls.

(25.)

COUPLET.

At the time of evening the king, being happy, went to the house of Kaikai; but his going, as if, having assumed the form of Love, shewed much unkindness.*

VERSE.

The king, having heard (the name) of the Abode of Anger, was so frightened and overcome with fear that he could not advance further on the road.

He, by the strength of whose arm the chief of the gods lived (happily), and the kings remained watching his countenance,

On hearing of the anger of a woman, became pale. Behold the power and greatness of Cupid!

He, whose body can endure the blow of a thunderbolt, is struck down by the flowery arrow of the husband† of Rati.

Being alarmed the king went to his mistress, and on beholding her state became excessively distressed.

She was lying on the ground with coarse old clothes on, and had thrown aside all the jewels on her person.

Dishabillement gave such beauty to the wicked queen, as if she thought she was going to be a widow in future.

Going near, the king addressed her tenderly, "O you! dearer than my life, wherefore are you angry?

I.

STANZA.

Why are you angry, O queen! But she holding his hand repulsed her husband, looking at him angrily like an infuriated female snake.

Her two lips of Desire with the teeth of (asking) Boons, were searching for a soft place. O Tulsi!‡ the king, being subject to (the decree of) fate, thought that this action (of the queen) was the sport of Cupid.

---

* Or more simply. The king was so much in love with Kaikai that he ought to have gone to her post-haste, and which he really meant to do, but when he learnt that the queen was then living in the Abode of Anger, he was so very frightened that he slackened his pace. This in the imagination of the poet was rather an act of unkindness on the part of the king.

† *i. e.* Cupid.

‡ The name of the poet, who wrote the Ramayan.

I.

Quatrain.

The king said repeatedly, "O fair-faced, fair-eyed, cuckoo-voiced and elephant-gaited one! explain to me the cause of your anger.

Verse.

O dear one! who has done thee* harm, who has (got) two heads, and whom the Angel of Death wishes to take?

Tell me what poor man shall I make a king, and speak out, what king shall I banish the kingdom.

If an immortal being becomes thy enemy, I can kill even him; of what (reckoning) then is an insect or an insignificant man or woman?

O one of beautiful thighs! thou knowest my nature; thy face and my eyes (have the same relation as) the moon has with the partridge.†

O dear one! my life, my sons, and my everything with all my family and subjects are under thy power.

If, O lady! I say anything to you deceitfully, I swear then a hundred times by Ram.

Ask with a smiling (face) what is in thy mind, and adorn your beautiful person with ornaments.

Having considered in your mind suitable and unsuitable time, put aside, dear! your dirty clothes soon."

(26.)

Couplet.

Having heard and understood this to be a serious oath, the evil-minded (queen) got up smiling. She dressed herself (to strike the blow) just as a savage woman on seeing a deer (lays her) trap.

---

* The pronoun तोर is always used for contempt, but here as well as in some of the following verses, it is to be implied as a word of endearment, when referred particularly to the queen.

† The ~~ruddy goose~~ partridge is supposed by the Indian poets to be in love with the moon.

VERSE.

Again the king, believing her in his mind to be as his friend, and being enraptured with love, said to her in tender and sweet words:—

"O lady! what was passing in thy mind has happened now, there are rejoicings and congratulations in every house and city.

To-morrow I shall make Ram my heir, O fair-eyed one! put on festive clothes."

On hearing the harsh* words, she became so startled as when anybody touches a suppurated boil.

Such a pain she concealed in her mind smiling, just like the wife of a thief who cannot weep openly.

The king could not perceive her fraud and cunning, for, her tutoress (the hunch-backed) had taught her divers intricate wiles.

Although the king was clever in politics, yet the character of women is a bottomless sea.

Having made a display of her false love again, she said smiling with her eyes and face turned:—

(27.)

COUPLET.

"Although you request me, dear! to ask for some thing, yet you have never given me anything.† You have promised to grant me two boons, but even in getting them there is a doubt."

VERSE.

The king said laughing, "I know your mind, but you look very charming when you are angry.

Being entitled to (the boons from me) why did you not ask for them; I have forgotten them, my memory being so treacherous.

Do not falsely impute any blame to me, (in the place of) two why‡ do you not ask four?

This custom of the Raghu family has always prevailed, that their lives should rather depart than their promise.

---

* The words appeared *harsh* to her.

† लेउ has no meaning here

‡ किन is put for क्यों न.

There is nothing equal to a collection of sins as an untruth; can a crore of red and black seeds appear like a mountain?

Truth is the root of all good actions; it is known in the Vedas and Puranas, and sung by the sages.

Notwithstanding all these, I swear by Ram, who is the limit of good actions and love."*

At the sincerity of his promise, the evil-minded (queen) said smiling, having, as if, taken off the hood of the hawk of ill-nature.

(28.)

COUPLET.

The Desire of the king (was like) a beautiful forest, and his Happiness a flock of birds; (at which) like a *bheel's*† wife (the queen) wished to let fly the dreadful hawk of her Words.

VERSE.

"Listen, O lord of life! what is passing in my mind: as one boon give the mark of inauguration to Bharat.

I ask the other with hands folded, now fulfil, O husband! this desire of mine,—

That in the disguise of a devotee, and especially of a mendicant, Ram should live in the forest fourteen years."

On hearing the words of his wife, the king's mind was as distressed, as the lotuses which wither by the touch of the rays of the moon.

He was so aghast that he could not utter a word, just as a hawk snatches a quail in the wood.

The king's colour was very much changed like a (burnt) palm-tree struck down by lightning.

His hand was on his head, and his two eyes were closed; like a picture of anxiety he began to reflect thus:—

"The blooming Kalpa tree‡ of my desires is torn up by the roots by the elephantess.

Kakai has desolated Oudh, and laid the foundation of steady misfortunes.

---

* *i. e.* he surpasses all in good actions.

† भील a wild race of mountaineers living near the Nerbudda, and subsisting chiefly by means of plunder.

‡ सुरतरु or the *kalpa* tree is a tree in Paradise, from which whatever you want you get.

(29.)

COUPLET.

What has happened at what time? I am lost by believing a woman, just as a devotee loses the time of the fruition of his devotion and accomplishment through his ignorance."

VERSE.

Thus was the king burning inwardly, when the evil-minded (queen) on seeing his distress said,—
"Is not Bharat your Majesty's son, and have you purchased me as a common woman?
If (my words) struck you as an arrow, why did you not speak out with deliberation?
Now give me an answer saying that you cannot grant (my desire); you are the ocean of truth in the family of Raghu.
Having promised to grant me a boon, if you do not give it me now, then forsake truth and take a bad name in the world.
Having had a regard for truth, you promised to give me a boon, thinking (perhaps) that I should ask for parched gram.
Whatsoever Sibi, Dadhichi, and Bali* said, they gave up their lives and riches, and kept their pledged words."
Kakai said such harsh words, as if she sprinkled salt over a burnt (place).

---

* Sibi or Shibi was one of the kings of Oudh, and was very much renowned for his acts of liberality. It is said, that he had once saved the life of a pigeon from the claws of a hawk by offering to give up his own. The pigeon and hawk were none but Fire and Indra disguised.

The sage Dadhichi gave up his life for the sake of the gods. With the bone of his body Indra made a thunderbolt, which killed the demon Betrasoor who had been otherwise invulnerable.

King Bali by means of his uncommon munificence had made himself the envy of the gods, and obtained the supremacy of the whole universe. Vishnu, to prove his liberality, assumed the form of a dwarf with three feet, and begged him the grant of lands to the extent of his feet. Bali consented. With one of his feet he took possession of the whole universe, with the second the whole sky, and with the third he sent the king to the infernal regions by placing his foot on his head when he could not give him any more lands.

(30.)

COUPLET.

The king, who was the bearer of the load of virtues, having recovered himself, opened his eyes. He beat his head, and heaved a sigh, (saying within himself) "She has struck me in a bad place."

VERSE.

(He saw Kakai) burning with great fury, as if she had unsheathed her sword of Anger;

The handle of which was Indiscretion, and edge Unkindness. It was held by the hunch-backed woman having been sharpened on the whetstone.

The king saw it was a dreadful and sturdy one, (and thought) that his life would certainly be taken.

The king, having strengthened his heart, said these supplicating words which did not please her,—

"Bharat and Ram are like my two eyes; I tell you the truth making Shiva my witness.

O dear one! having cut off all ceremonies, confidence and love, what unkind words are these you say?

I shall certainly send a messenger (to-morrow) morning, so that the two brothers* may come soon on hearing (the news).

Having fixed a propitious day and made all preparations, I shall give Bharat the kingdom, and cause the music (of rejoicings) to be sounded.

(31.)

COUPLET.

Ram has no desire for the kingdom: he has a great affection for Bharat, but I, making distinction between an elder and younger (child), am doing what kings have done.

VERSE.

Swearing a hundred times by Ram, I say upon my honor that his mother has never told me anything.

---

* Bharat and Satrughan who were living then at their grandfather's.

I have done all without asking you, and hence my plans have become frustrated.

Give up your anger, and now make preparations for rejoicings; after a few days Bharat shall become the recognised heir.

One thing only troubles me that the second boon you have asked is unreasonable.

Even now my heart is being consumed by its flame; is it from anger, or pleasantry, or a simple fact?

Having appeased your anger tell me the fault of Ram; every body says that he is very amiable.

Thou too hast praised and loved him, but now on hearing thee I am doubtful of that.

He whose manners are liked by his enemies, how can he act against a mother?

(32.)

COUPLET.

O dear one! leave off your pleasantry and anger, and having considered in your mind, ask for what you want, so that I may see with my eyes wide open the inauguration of Bharat.

VERSE.

A fish may rather live without water, and a poor snake without its gem,

But I say naturally and without any dissimulation, that I could not live without Ram.

Think and see, O wise dear one! my life depends on the sight of Ram."

On hearing these tender words the evil-minded (Kakai) was inflamed (with anger), as if the burnt-offerings of *ghee* had fallen into the fire.

(She said) "Devise and carry out as many plans (as you like), but here your cunning will not avail.

Either give me (the boons), or get a bad name by saying no. Your various tricks will not please me.

Ram is good, you are good and wise, and you have known the mother of Ram as good.

As Kaushallya has wished my welfare, so shall I give her that fruit, which should be made known (to every body for ever).

(33.)

COUPLET.

If Ram, early in the morning, having assumed the dress of a devotee, does not go to the forest, know then, O king! my death and your bad name (will come to pass)."

VERSE.

Thus saying, she got up frowning like a river of Fury which swells,

As it rises from the mountain of Sin, and being filled with the water of Anger looks formidable.*

The two Boons were the shores, the extrême Perversity (of her nature) the current, and the Utterance of the words of the hunch-backed woman the whirlpool.

(This current) having undermined the root of the king-like tree, flowed in the direction of the ocean of Danger.

The king saw every thing to be as true; (in consequence of) the cunning of women death was dancing over his head.

He laid hold of her feet, and seated her with entreaty, (and said), "Do not be the axe of the solar race.

If you want my head I will give that to you now, but do not strike me with (the blow of) the separation of Ram.

Keep Ram here some how or other, or else your heart will burn as long as you will live."

(34.)

COUPLT.

The king, finding his disease incurable, fell on the ground and beat his head: the lord of the Raghu family, after invoking the name of Ram, gave utterance to very painful words.

VERSE.

The king had become agitated, and his body paralysed, as if an elephantess had struck down the Kalpa tree.†

His throat was parched, and his mouth dumb. He was like a poor fish without water.

---

* Lit. Cannot be seen.

† Vide notes on verse 28th.

Again Kaikai spoke so harshly and unkindly, as if she had split a soft place, and instilled poison into it.

"If in the end such was to be your action, then on whose authority did you ask me to desire anything?

O king! can two things be done at the same time?—to laugh aloud and swell the cheek.

You call yourself liberal, and yet are miserly, and you wish for peace of mind in supremacy.*

Either break your promise or have patience, but do not weep like a woman.

It is said that body, wife, son, house, wealth, and land are (not) worth a straw to the Ocean of truth."

(35.)

COUPLET.

On hearing the views of her mind the king said, "It is not thy fault, but the Fiend of infatuation has possessed me and proved to be my death.

VERSE.

Bharat does not wish for the royal dignity if it can be helped;† as destined by God evil understanding has taken a (firm) hold in thy mind.

All these are the results of my sins; I have no power, God is against me.

Again will charming Oudh flourish under the sovereignty of Ram, the Abode of all good qualities.

All his brothers shall serve him, and the praise of Ram be (diffused) over the three worlds.

But thy bad name and my regret will never be effaced or removed though we were to die.

Now do whatever seems to thee good; sit out of my eyes (sight), and hide thy face.

As long as I live I entreat thee with hands folded, do not tell me anything again till that time (of my death).

O unfortunate woman! thou shalt again repent in the end, since thou hast killed a cow for the sake of a tiger."

---

* A person in power has no tranquillity of mind; for instance, a king has always the fear of his enemies.

† Lit. Forgetfully.

(36.)

COUPLET.

The king fell down saying repeatedly, "Why dost thou kill me?" (But the queen) clever in cunning did not say anything, but remained wide awake like a cemetery.*

VERSE.

The king, having called out (the name of) Ram, became as uneasy as a bird which is helpless without its wings.

He was praying that morning should not break, and that none should go and tell Ram of it;

That the tutor† of the solar race may not be made to rise, for (the people of) Oudh having seen him should be distressed.

God created and made the king's love and the hard-heartedness of Kaikai the limit (of kindness and cruelty).

The morning dawned in the midst of the king's bewailing; while the sound of flutes, pipes, and conches was (being heard) at the door.

The bards read (the sermons), and the minstrels sang (the songs of) praise, but the hearing of it were as arrows striking the king.

The congratulatory presents did not please him, (but appeared to him) as ornaments to a Suttee.

That night none had sleep, for every one was desirous of the pleasure of the sight of Ram.

(37.)

COUPLET.

The servants and ministers, who had crowded together at the door, having seen the sun rise, were saying to one another, "Why does not the king of Oudh awake? What can be the real cause?

---

* As in a cemetery dead bodies are always burning, so the heart of an envious person is constantly inflamed at the sight of the good fortune of the object of his envy.

† i. e. the sun, from whom the family descended.

VERSE.

The king awakes every day at the last watch, so (his non-awakening) to-day appears very strange to us.
Go, O Sumanta !* awake him, and do as he bids."
Sumanta sped to the royal palace, but on seeing its dreadful (look) he went on frightened.
(It appeared) as if running (towards him) to eat him, and (was so dreadful) that it was difficult to look at; it was like an abode of danger and sorrow.
He asked but no one gave him an answer; he went to the house where the king and Kaikai were.
He sat down with his head bent, saying "May you be victorious and may you live (long) !" but on seeing the state of the king (his face) became pale.
(The king) was lying on the ground restless with grief, and disfigured like a lotus torn off from its root.
The minister, being afraid, could not ask him anything, but (the queen) who was possessed of ill omens, and deficient in good ones, said,—

(38.)

COUPLET.

"The king had no sleep at night, God knows the secret: he has repeated (the name of) Ram till morning, but has not mentioned to me the reason.

VERSE.

Call and bring Ram quickly, and then come and ask for the news."
Having perceived the intention† of the king, Sumanta departed, but believed that the queen had played some tricks.
He was so overcome with anxiety that his feet scarcely touched the ground: (he thought within himself) what will the king say to Ram?

---

* Sumanta was the minister as well as the charioteer of king Dasharath.

† The silence of the king was sufficient for Sumanta to understand that he seconded the queen's proposal.

Having taken courage in his mind he went to the door, where every body seeing him silent, asked him (the cause).
Having satisfied the minds of all, he made towards the place where the Emblem* of the solar race was.
Ram, having seen Sumanta come, received him with honor, regarding him as his father.
Having looked at his face he told him the order of the king, and carried with him the Lamp* of the Raghu family.
Ram accompanied the minister in such an agitated manner, that the people every where on seeing it began to be ill at ease.

(39.)

COUPLET.

The Gem* of the family of Raghu came and found the king disordered; he looked like a large old elephant falling terrified under the power of a lioness.

VERSE.

His lips were parched and his limbs burning; he was like a poor serpent deprived of its gem.
He saw Kaikai (sitting) near him in an angry mood, counting his remaining hours† of life.
The nature of Ram was full of kindness; this was the first time he saw grief, and had never heard of it (before).
Yet having encouraged himself, and knowing (the course of) time, he asked in sweet words from his mother.
"Tell me, O mother! the cause of the sorrows of my father, I shall try to do that which will remove it."
(Kaikai answered) "Listen, O Ram! this is the whole cause, the king has a great love for you.
He promised to give me two boons, and I asked for these which pleased me (best).
But on hearing them the king's mind has been (filled) with anxiety, since he cannot give up the regard he has for you.

---

* *i. e.* Ram.
† Lit. Death hours.

(40.)

COUPLET.

On one side from his love for his son, and on the other from his promise, the king has fallen into difficulty. Now, if you can, then placing his order on your head, remove his great trouble."

VERSE.

Seated as she was, she spoke those cruel words so fearlessly that on hearing them even Unkindness was grieved.

Her tongue was like a bow, and her words many arrows, and the king like a soft mark.

As if Unkindness had assumed a form, and having learnt the science of archery had become very expert.

She explained all the particulars to the lord of the Raghu family, and was sitting there as if Unkindness had taken a form.

The sun of the solar race, who was naturally the receptacle of joy, smiled inwardly,

And said such words which were guileless, tender, agreeable, and choice.*

" Listen, O mother! that son is very fortunate, who obeys the commands of his parents.

A son, who is the supporter of his father and mother, is, O mother! rare in this world.

(41.)

COUPLET.

The society of the sages, especially in the forest, is acceptable to me in every way; again it is my father's order, and by your consent, O mother!

VERSE.

(To add to this) Bharat, who is dear as my life, shall get the kingdom. God is favourable to me in every way to-day.

---

* Lit. the ornaments of speech.

If I do not go to the forest on such an occasion, then set me down as first among the society of fools.

Those who worship the castor-oil tree, disregarding the Kalpa tree,* and neglecting nectar ask for poison,

Will never receive such an opportunity again when it is once lost. Look and reflect, O mother! in your mind.

O mother! there is one particular anxiety (in my mind), as I see the king very uneasy.

I cannot conceive, O mother! why my father should be so distressed for a trifling matter.

The king is patient, and a bottomless ocean of good qualities. I must have committed some great fault,

That on account of which he does not tell me anything. I adjure you to speak to me truthfully."

(42.)

COUPLET.

The words of Ram were simple and undisguised, but the evil-disposed (queen) thought them cruel, just like a leech which walks in a crooked manner, although the water is smooth.

VERSE.

The queen, having understood the wish of Ram, was pleased, and, after making a display of her pretended love, said,—

"I swear by you and by Bharat that I do not know any other reason.

O son!† you are not worthy of blame, you are the giver of the happiness of your parents and brothers.

O Ram! what you say is true, since you are obedient to the commands of your parents.

Just convince your father that in his fourth stage‡ he may not gain sin or bad name.

It is not proper to disregard a son like you, who has been born through (his father's) good actions."

---

* Vide notes on verse 28th.

† तात generally means "a father," but it sometimes denotes "a son," or a "brother."

‡ Vide notes on verse 2nd.

In her false mouth such good actions appeared like the pilgrimage to Gya, which is in Mugud.*

But Ram was much pleased with the speech of his mother which was as water that becomes pure (by falling) into the stream of the Ganges.

(43.)

COUPLET.

On the recollection of Ram, the fainting fit of the king was gone, and he turned on his side. The minister informed him of the arrival of Ram, having supplicated him according to the then time.

VERSE.

When the king heard that Ram had come, he regained his consciousness, and opened his eyes.

The minister supporting the king seated him, and the monarch saw Ram falling at his feet.

Being restless with love he clasped him to his breast, (and became as happy) as a snake when it recovers its lost gem.

The king continued looking at Ram, and streams of tears flowed from his eyes.

Overcome with grief, he could† not utter anything, but embraced him over and over again.

The king prayed to God in his mind that Ram might not go to the forest.

Invoking Shiva he begged humbly and said, "O Shiva! listen to my entreaties.

O Shiva! you are the giver of many things, therefore knowing me to be a distressed man remove my pain.

---

* It is said that when any body dies in Mugud, he becomes an ass. Hence the pilgrimage to Gya, though a holy place, is not considered a very pleasant undertaking. In like manner Kaikai's sweet words were not agreeable.

† पारना is a Bengali verb, meaning "to be able."

(44.)

COUPLET.

You are the director of all minds; give Ram such understanding that disregarding my words, and the love and affection (of others,) he may remain at home.

VERSE.

Let me gain a bad name, and let my good name be lost, and let me fall into hell rather than go to heaven.

Make me endure all insufferable pains, but let not Ram be out of my sight."

Thus reflecting in his mind, the king did not speak,—his mind was wavering like the leaf of the Peepal.*

Ram, seeing his father overpowered with love, spoke to him again having regard for his mother.

In accordance with the place, time and opportunity, he, after reflection, said these humble words:—

"O father! I am speaking something impertinently, pardon my rudeness, knowing me to be a boy.

You are suffering for a trifling thing, why did you not inform me from the first?

Seeing the state of your Majesty, I asked my mother, and on hearing her words, my mind (body) has been calm.

(45.)

COUPLET.

At the time of joy you have become overcome with love, do not be sorry, O father! but give me the order with an easy mind,"—so said the lord cheerfully.

VERSE.

"He is born happy in this world, (with whom) on hearing his character, the father becomes pleased.

He has gained the four things† in his hand, whose dear parents are equal to his life.

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* The holy fig-tree (*Ficus religiosa*).

† Vide notes on verse 1st.

Let me carry out your orders, and attain the fruition of my birth. I will return soon (from the forest) if it be your wish.

Let me go and ask leave of my mother,* and let me hasten to the forest, after having kissed your feet once more."

Saying thus Ram departed, and the king, overcome with grief, gave no answer.

The news soon spread into the city like a scorpion's (poison) affecting the whole body that it may come in contact with.

All the men and women on hearing this were as restless, as if fire was set to the creepers and trees.

At whatsoever place any body heard this, he beat his head, and being very much afflicted grew impatient.

(46.)

COUPLET.

Their mouths were parched, and their eyes shedding tears, and their grief was so great that there was no room for it in their minds. It seemed as if the army of the Essence of mercy having beat (the kettle-drum) halted at Oudh.

VERSE.

God has destroyed a well-balanced plan. (The people) everywhere were abusing Kaikai thus :—

"What came into the mind of this wicked woman that she set fire to a thatched house ?

Does she want to look at her own eyes taken out by her hand, or does she want to taste poison by throwing away nectar ?

She is cruel, hard-hearted, foolish and wretched; she has become the fire of the bamboo-forest of the Raghu family.

Sitting on a branch she has cut down the tree, and in happiness shewed signs of grief.

Ram has always been equal to her life, for what reason then she has thought of such wickedness ?

Forsooth the poets have described the nature of women, that it is impenetrable, unfathomable and invisible in every respect.

You can catch your own reflection in a mirror, but the character of women, O brother ! cannot be discerned.

---

* His own mother Kaushallya.

(47.)

COUPLET.

What cannot the fire burn, and what cannot be contained in the sea; what cannot a weak but all-powerful woman do, and whom has not death swallowed up in this world?

VERSE.

What has God, having made us listen, caused us to hear now, and what has He shewed us having wished to shew?"

One said, "The king has not acted rightly, and has not given the boon to the ill-natured (queen) wisely.

He has in vain made himself an object of affliction, and being under the power of a woman, his sense and understanding have left him."

Another, who was wise, and recognised the worth of virtue, did not blame the king.

Each one was narrating to the other the stories of Sibi,* Dadhichi,* and Harichand.†

One attributed this (circumstance) to the consent of Bharat, and another having heard it remained in a state of sorrow.

One having closed his ears with his hands, and bit his tongue with his teeth, said that "Such an assertion was false.

On your saying so your virtue will be lost, since Bharat is dearer to Ram than his life.

(48.)

COUPLET.

Rather the moon may pour forth sparks of fire, and the nectar may be like poison, but in dreams even Bharat will not do anything against Ram."

VERSE.

One blamed Providence (saying) that He shewed nectar and gave poison.

There was a great sensation in the city, and anxiety (in the

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* Vide notes on verse 29th.

† Vide history of king Harichand in the Prem Sagar, chap. 73rd, Paras. 5th, 6th and 7th.

minds) of all,—the unendurable burning of their hearts destroyed all pleasures.

The wives of brahmins, who through their age stood high in family and respect, and who were very dear to Kaikai,

Having extolled her virtues began to explain to her (the state of things), but their words appeared to her like arrows.

(They said) "You have mentioned always, and the world knows too that Bharat is not so dear to you as Ram.

As you love Ram naturally, for what fault then do you send him to the forest to-day?

You were never jealous of your rival wives, and the whole country knows your love and confidence (in them).

What mischief has Kaushallya done to you, on account of which you have hurled the thunderbolt at the city?

(49.)

COUPLET.

(Do you think) that Seeta will leave the society of her husband, Lakshman* remain at home, Bharat enjoy the kingdom, and the king live without Ram?

VERSE.

Having considered these dismiss anger from your mind, and do not become the stronghold of sorrow and disgrace.

Give the royal dignity to Bharat without a doubt, but what business has Ram in the forest?

Ram is not desirous of a kingdom; he is the bearer of virtues, and is indifferent to the enjoyments of the world.

Let Ram leaving his own house stay at his spiritual tutor's, dó you take another such boon from the king.

Is a son like Ram fit for the forest,—what will people say to you on hearing it?

If you do not hear what we say to you, nothing then will come to your hand.

If this is meant for pleasantry, then say and explain it clearly.

Get up soon and devise that plan, which will cause sorrow and disgrace to be removed.

---

* The word छिमन is misprinted for लषन.

II.

Stanza.

Now adopt that plan by which sorrow and disgrace may be removed, and protect the family; be firm and stop Ram from going to the forest, and do not introduce a different subject.

As the day without the sun, the body without the life, and the night without the moon (are of no use), so (says) Tulsidas, think,* O lady! in your mind, of Oudh without the lord."

II.

Quatrain.

Her friends gave these instructions, which were sweet to hear, and the result of which was good, but she heeded them not, since she was taught to be cruel by the hunch-backed woman.

Verse.

She did not give any answer, but was angry (with them) to the same extent† as a hungry tigress when she looks at a deer.

Knowing this disease to be incurable they gave her up, and went away saying that she was ill-natured and wretched.

Fate has ruined her in her prosperity; she has done that which no one ever does.

The men and women of the city were thus regretting and abusing the wicked queen very much.

They were burning with an inflammatory fever, and breathing hard (saying,) "There is no hope of living without Ram."

The afflicted subjects were restless with his separation, just like aquatic animals in water which is about to be dried up.

All the men and women were extremely distressed, while the lord Ram went to his mother.

His face was cheerful, and in his mind there was four-fold pleasure; he had only this anxiety that the king may not keep him back.

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* The word धैं is equivalent to कि *that*.

† Lit. Angry with a wrath she could not bear.

(50.)

COUPLET.

The Gem of the Raghu family was like a new elephant, whose chain resembles a kingdom: on hearing (the news) of his going to the forest, he thought himself free, and (felt) much pleasure in his mind.

VERSE.

The Emblem of the Raghu family, having folded his two hands, cheerfully bent down his head to the feet of his mother.
She blessed and embraced him, and offered jewels and clothes (to the poor).
The mother kissed his cheek over and over again, her eyes (were filled) with the tears of love, and the hair of her body stood erect (with joy).
Having seated him on her lap, she clasped him to her breast again, while from her handsome bosom poured forth the milk of love.
Overjoyed with love, she could not say anything, just like a poor man who had attained the rank of Plutus.
The mother, after looking affectionately at the handsome face, spoke to him in sweet words,—
"Tell me, O son! (I your mother am thy sacrifice), when will the auspicious moment come?
You are the agreeable limit of good actions, virtues and happiness; and Oudh, having attained the fruition of its birth, has become contented.

(51.)

COUPLET.

All the men and women love you, and are greatly anxious for you, as the male and female *chatuk** long (thirst) for the star (which brings down) rain in the season of autumn.

VERSE.

O son! (I am your sacrifice) go soon and bathe, and eat something sweet which may please your mind.

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* It is said that this bird drinks water from the clouds.

Then go to your father, O son !* It is too late, go (to him), I your mother am your sacrifice."

On hearing the very kind words of his mother, (which were like the flowers of the Kalpa tree† of Love,

And were the root of Fortune, being filled with their honey of Happiness, the bee of the Mind of Ram on seeing them was not intoxicated),

The bearer‡ of the load of righteousness, having understood the state of virtue, said to his mother very tenderly :—

"My father has conferred on me the sovereignty of the forest, which is good for me in every way.

Give me the order, O mother! with a happy mind that I may go to the forest cheerfully and safely.

Being overcome with love, do not fear, O simple-minded one! I am happy, mother! through your favor.

(52.)

COUPLET.

Having remained fourteen years in the forest, and obeyed the orders of my father, I shall come and see your feet again: do not distress your mind."

VERSE.

The humble and tender words of Ram, struck like arrows piercing§ his mother's heart.

She was alarmed and became pale on hearing the tender words, as the rain water when it falls on the poppy-plant.||

The sorrows of her heart were beyond description, just as an elephant becomes frightened by the roaring of the lion.

Her eyes (were filled) with tears, and her body trembled (with fear), as when dirty water spreads over a fish.

Having recovered herself, the mother looked at the face of her son, and spoke to him in a subdued tone :—

"O son! you are dearer to your father than his life; he feels pleasure daily in observing your character.

---

* In India children are called by their parents भैया a brother.

† Vide notes on verse 28th. ‡ *i. e.* Ram.

§ करके is derived from कड़कना "to crack."

|| जवास a kind of plant growing near the Jumna. When the rain drops fall on its leaves, they become dried up.

Having promised to give you the kingdom, he fixed a propitious day, for what fault then does he order you to go to the forest?

O son! explain to me the cause; who has become the fire of the solar race?"

(53.)

COUPLET.

Perceiving the intention of Ram, the son of the minister (Sumanta) explained to her the reason; on hearing the particulars she continued in such a state of dumbness that it is beyond description.

VERSE.

She could neither keep him back, nor tell him to go (to the forest); in either way she felt a severe burning in her mind.

In writing (the word) moon, Rahu* was† written down; the ways of God are always mysterious.

Through her love for virtue, her mind became confused; her condition was that of a snake and a mole.‡

To keep the son (at home) would be an impropriety, virtue will be lost and friends will become hostile;

And to tell him again to go to the forest will be extremely wrong. The queen became uneasy and anxious in this crisis.

Again the wise one, having weighed (the matter) by her womanly penetration, knew that Ram and Bharat were both her sons.

Ram's mother, who was simple-minded, having taken courage, said thus:—

"O son! I am your sacrifice, go (to the forest), you have acted rightly. The order of your father is the emblem of all virtues.

---

* राहु the Typhon or the dragon that is supposed to devour the sun or moon during an eclipse.

† गा is meant for गया.

‡ It is said that when a serpent attacks a mole, mistaking it for a rat, it falls into two difficulties; one that if it devours its prey it dies that very moment, and on the other hand if it lets it go it becomes blind.

(54.)

COUPLET.

Promising to give you the kingdom, he sends you to the forest. I am not in the least sorry or distressed on account of this, but, without you, Bharat, the king, and the subjects will be excessively grieved.

VERSE.

If it be, O son! the order of your father only then do not go (to the forest), I, your mother, am your sacrifice.

If both your father and mother tell you to go to the forest, then it will prove to be hundreds of Oudhs to you.

The god of the forest will be your father, the goddess your mother, and the birds and beasts will worship your lotus-feet.

In the decline (of life) it is meet for kings to live in forests, but on seeing your age, despair arises into my mind.

The forest will be fortunate, and Oudh unfortunate, if you the emblem of the family of Raghu leave it.

If, O son! I request you to take me with you, then hesitation will arise in your mind.

You are a son very dear to all; you are the soul of souls, and life of lives.

Hence when you say, 'O mother! I am going to the forest,' I, on hearing that, do nothing but regret.

(55.)

COUPLET.

Reflecting on this I do not insist upon (your going to the forest) by making a display of my false love, but considering the relation you bear to your mother, who is your sacrifice, do not forget her.

VERSE.

The gods and all your ancestors, O lord!* keep you as they do their eyes in their lids.

---

* Although Ram was the son of Kaushallya, yet she knew very well that he was the incarnation of the deity himself. This was the very reason of her addressing him thus.

Your dear relatives are like fishes in the ocean of the period (of your exile), and you are the mine of mercy, and the bearer of the load of virtues.

Having thought this do that very act, by which you may come back, and find us all alive.

I am your sacrifice: now that you have made your dependants, relatives and country helpless, go to the forest happily.

The fruit of the good actions of all has been destroyed to-day, and the terrible death has become unfriendly (to us)."

Having thus given vent to her sorrow, she grasped his feet, and thought herself extremely wretched.

A very severe and insufferable pang affected her mind, and the multitude of her griefs was beyond description.

Ram raised his mother, and embraced her, and comforted her by speaking tenderly to her.

(56.)

COUPLET.

At that moment Seeta, having heard the news, got up distressed, and having gone to her mother-in-law, and kissed her lotus-like feet, sat down with her head bent.

VERSE.

The mother-in-law gave her blessing with tender words, and seeing that she was very delicate grew uneasy.

Seeta sat down modestly, and with a drooping face: she was full of beauty, and purified by the love of her husband.

She wished to go to the forest with the lord of her life, and (began to say in her mind) 'By what good actions may I be enabled to accompany him?

Whether my body or my life, or whether my life only (will go with him),—the works of the deity cannot be known.'

With the toe of her handsome feet she was writing on the ground,* while the jingling sound of her anklets was sweet as poets would say.

It seemed that (those anklets,) overcome with the love (of Seeta,) begged that they might not leave her feet.

Her beautiful eyes were letting fall tears, on seeing which the mother of Ram said,—

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* This is done when the attention of any body is not fixed upon any particular object.

"O son! listen to me, Seeta is of a tender age, and the pet of her mother-in-law and father-in-law and relatives.

(57.)

COUPLET.

Her father Janak is the gem of kings, her father-in-law the sun of the solar race, and her husband the moon of its lotus-forest, and the receptacle of virtues and beauty.

VERSE.

Again I have got such a dear daughter-in-law with such exquisite beauty, virtues, and agreeable qualities.

Like the ball of my eyes I have displayed my love, and preserved my life for Janaki.*

Like the creeper of the Kalpa tree† I have brought her up with great care, and reared her by pouring over her the water of Love.

At the time of blossoming and bearing fruits God became unfavorable: I do not know what will be the end.

When Seeta leaves her bed and mound, she sits on my lap.‡ She has never placed her feet on the hard ground.

I have brought her up as the root of my life: I have never told her to move even a wick out of its way.

Hence this Seeta wishes to go with you to the forest; what is your order, O Ram!

That female partridge, who desires the nectar of the rays of the moon, how can she look with her eyes at the face of the sun?

(58.)

COUPLET.

Many elephants, lions, ghosts, and fierce animals frequent the wilderness: does the beautiful root of life, O son! suit the garden of poison?

---

* जानकी was another name of Seeta, from her father जनक, the king of Mithila.

† Vide notes on verse 28th.

‡ Lit. My lap becomes her cradle.

VERSE.

Brahma had created for the forest, the daughters of several mountain tribes, such as the *bheels* and *kirats*, who are unmindful of the pleasures of life.

As the worm in a stone has a hard heart, hence for them* there is no trouble in the forest;

And the wife of a devotee is fit for the forest, who, for the sake of penance has abandoned all enjoyments.

O son! how can Seeta remain in the wilderness, when she is frightened by seeing a monkey drawn on a picture?

The young goose who lives in the beautiful lotus-forests on the Ganges, is she fit for a small tank?

Having considered this (tell me) what may be your order, and I shall explain the same to Janaki.

If Seeta remains at home and calls me mother, she will then be the support of my life."

Ram, having heard his mother's affectionate words, which were impregnated with the nectar of excellence and love,

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(59.)

COUPLET.

Pleased her by saying sweet words full of wisdom. He then began to comfort Janaki, describing to her the advantages and disadvantages (of living) in the forest.

VERSE.

In the presence of his mother he said with diffidence, knowing (the state of) the time in his mind.

"O princess! listen to my advice, and do not view it in a different light in your mind.

If you desire your own as well as my welfare, then listen to my words and stay at home.

My order is that you shall serve your mother-in-law: O wife! in this lies the well-being of our house.

There is no other virtue greater than your worshipping with respect the feet of your mother-in-law and father-in-law.

Whenever my mother shall remember me, and being restless through love lose her senses,

---

* *i. e.* the daughters of the hill tribes.

You will then talk to her our past history, and comfort her, O fair one! with tender words.

I say from my heart with hundreds of oaths that I leave you here, O fair-faced one! for the sake of my mother.

(60.)

COUPLET.

The fruit of virtues is obtained without any labour by following the advice of a spiritual tutor and the writings of the Vedas; but those who are obstinate suffer troubles like Galab* and king Nahoosh.†

VERSE.

As soon as I fulfil the promise of my father, I shall again return here, O wise and fair-faced one!

O beautiful one! these days will not be long in passing. Listen to my advice.

If you, O wife! be obstinate through excess of love, you will then suffer troubles in the end.

---

* When Galab had finished his course of study under the sage Bishwamitra, he begged him to accept from him some present, but the sage, knowing his indigence, declined the offer. Galab was obstinate, and the tutor in order to prove him, ordered him to fetch a thousand horses with black ears. After a great deal of search, Galab succeeded in collecting only 600 horses with such peculiarities from three kings, who, however, were resolved not to part with their animals till he could give to each of them two sons in return. This circumstance obliged the poor Galab to appeal to the generosity of king Yayati, who had a maiden daughter. His request was granted: the daughter was given to him in marriage, and the wants of those kings were supplied. Galab then became the master of those horses, and took them to his tutor, who, in lieu of the remaining four hundred, also demanded two sons of him to complete the number. The sage was satisfied, and he afterwards dismissed his pupil with benedictions.

† King Nahoosh was so rash that he ordered his ministers to procure for him a conveyance, carried by four brahmins. Contrary to the advice of his wise counsellors, he amused himself by being carried on their shoulders, and received their curses for this impertinent conduct.

The forest is a very difficult and dreadful (place), and in it are excessive heat, cold, rain, and wind.

On the road are the thorns of the sacred grass and much gravel; and you will have to walk on foot without shoes.

Your lotus-like feet are soft and pretty, but the roads are impassable owing to large mountains (being on them).

The caves, caverns, large and small rivers and ravines are inaccessible, unfathomable and dreadful to look at.

Bears, tigers, leopards, lions, and elephants, make such a noise that on hearing it, presence of mind departs.

(61.)

COUPLET.

You will have to sleep on the ground, and put on the bark of trees, and eat bulbous roots and fruits: but can these be obtained every day?—(not unless) the time becomes favorable.

VERSE.

The ghosts eat men, and assume various false disguises.

The water of the hills is very deleterious, and the dangers of the forest are beyond description.

There are dreadful snakes and forest birds, and ghosts who steal men and women.

Even the resolute are struck with fear when the remembrance of the dense forest comes (into their minds), but O gazelle-eyed one! you are naturally timid.

O swan-gaited one! you are not fit for the forest; the people on hearing this will give me a bad name.

That female goose which has been reared by the nectar of the water of the Manswaravara* could she live in the salt sea?†

Will the cuckoo hovering freely in the forest of new mangoes be pleased with the forest of thorny trees?

Having weighed this in your mind remain at home, the dangers of the forest, O moon-faced one! are very great.

---

* A lake situated in the Himalayan mountains.

† The Dead Sea.

(62.)

COUPLET.

If (a woman) does not follow naturally the advice of her relatives, spiritual tutor, and husband, knowing it to be good, then she repents very much in her mind, and her good attempts unavoidably turn out bad."

VERSE.

On hearing the tender and charming words of her husband, the lotus-like eyes of Seeta* became filled with water.

His soothing advice was as painful to her as the autumnal moonlight is to the female ruddy goose.†

Seeta‡ being uneasy could not answer, (but thought) that her loving (husband) wished to get rid of her.

Having against her will stopped the tears of her eyes, and having become comforted in her mind, the daughter§ of the earth,

Kissed the feet of her mother-in-law, and said with hands folded, "Excuse my great impertinence, O goddess!

The lord of my life has given me such advice that in it my well-being might be established.

But I have again thought and weighed in my mind, that there is no affliction equal to the separation of a lover in this world.

(63.)

COUPLET.

O lord of my life, the abode of mercy, the giver of pleasure, and the handsome and clever one! and O you, the moon of the lotus|| of the Raghu family! without you the city of the gods is like a hell.

---

* सी is the contraction of सीता.

† It is said that the ruddy goose becomes separated from its male at the approach of night, and united at the break of day.

‡ From her father बिदेह another name of Janak.

§ It is said that Seeta was produced from the bowels of the earth. Janak was her foster-father, and not the author of her life.

|| Vide notes on verse 12th.

VERSE.

The parents, sisters, dear brothers, and all the beloved family and friends,

And mothers-in-law and fathers-in-law, tutors, relatives, acquaintances, and sons, who are handsome, gentle and amiable,

As long as the love and relationship of the husband (remain, so long) without a husband they are more disagreeable (hotter) to a woman than the sun.

The body, riches, house, the earth, the city and the kingdom, without a husband, are nothing but a multitude of sorrows.

(Without him) enjoyment is equal to a disease and ornaments like burdens, and the world like the tortures of death.

O lord of my life! without you in this world, there is none any where to afford me pleasure.

As a body without life and a river without water (are useless) so, O lord! is a woman without a man.

O lord! on beholding your autumnal moon face, all pleasures are found in you.

(64.)

COUPLET.

The birds and beasts will be my family, the forest my city, and the barks of trees my rich clothes; the company of my lord will be equal to (the pleasures of the) celestial abode, and the cottage the root of happiness.

VERSE.

The kind-hearted gods and goddesses of the forest will protect me like my mother-in-law and father-in-law.

The sacred grass and the new leaves shall be my beautiful mattress, and the company of my lord my beautiful bed of Cupid.

The bulbous roots and fruits will be my ambrosial food, and the mountains the goodly saloons of Oudh.

Seeing every moment the lotus-like feet of my lord, I shall be happy in the day like the ruddy goose.*

---

* Vide notes on verse 62nd.

O lord! you have repeated to me the very many troubles of the forest, and its divers fears, difficulties and discomforts.

But all these together, O receptacle of mercy! will not in the least be equal to (the pangs of) your separation.

Having known this in your mind, O jewel of the heads of wise men! take me with you, and do not leave me behind.

O husband! what more supplication shall I make? You are full of mercy, and the knower of hearts.

(65.)

COUPLET.

If you, O friend of the poor, the handsome one, the giver of happiness, and the receptacle of good qualities and love! think that my life can exist, then leave me at Oudh till the promise of your coming.

VERSE.

There will be no fatigue to me by my walking on the road, as I shall see every moment your lotus feet.

In every way I shall serve my dear one, and remove all the troubles arising from (your journey on) the road.

Having washed your feet I shall sit under the shade of trees, and fan you with a happy mind.

On beholding* my lord of life, and his dark body all over sweat, what (do I care) for my days of misfortune?

Having spread grass and leaves on the level ground, this slave of your's will shampoo your feet the whole night.

On repeatedly seeing your gentle form, heat and cold (wind) will have no effect on me.

Who can look at me when I am with my lord? (And if any body does so it will be) like a hare and a jackal (gazing at) a lioness.

O lord! am I delicate, and you fit for the forest; and does penance suit you more than enjoyments suit me?

---

* पेखे from पेखना "to see." The explanation has been cut short to make the English read better.

(66.)

COUPLET.

Although having heard such cruel words my heart has not been severed, then, O lord! the pangs of dire separation my mean life can bear."

VERSE.

Having said this, Seeta became very uneasy, and could not bear the words of separation.

On seeing her state, Ram thought in his mind that if he left her by force she would not keep her life.

The kind lord of the solar race then said, "Give up your sorrows, and come with me to the forest.

There is no time just now to give vent to your sorrows, make preparations quickly to go to the wilderness."

Having uttered these tender words he comforted his beloved, kissed the feet of his mother, and received her blessing.

(The mother said) "Come back soon, and remove the affliction of the subjects, and do not forget your cruel mother.

O god! will you change my fortune again, that I may see with my eyes the charming couple.

O son! when will that auspicious day and hour come, when your mother, while alive, shall see your moon face?

(67.)

COUPLET.

Again (when will that day come) when I shall call you my child, my gem, my lord of the Raghu family, Raghubar, and my son; and address, embrace and look on you happily?"

VERSE.

Seeing that on account of love his mother had become sad, speechless and extremely uneasy,

Ram comforted her in so many ways that that moment of affection was beyond description.

Then Seeta, having kissed the feet of her mother-in-law, (said) "Listen, O mother! I am very unfortunate.

At the time of serving you God sent me to the forest, and did not fulfil my object.
Give up sorrows, but do not give up love ; my fate is hard, it is no fault of mine."
On hearing the words of Seeta the mother-in-law became distressed : how can I describe that feeling ?
She clasped her to her breast over and over again, and having become patient, gave her advice and blessing :—
" May your fortune be steady, as long as the streams of the Ganges and Jumna (shall flow)! "

(68.)

COUPLET.

The mother-in-law gave Seeta blessing and advice, and she, having bent her head affectionately and repeatedly to her lotus feet, took leave.

VERSE.

When Lakshman received this news, he ran restlessly and with a weeping face.
His body trembled and all his hair stood erect, and his eyes were filled with tears. Being restless with excessive love, he held the feet (of Ram).
He could not say anything, but standing began to look like a poor fish when drawn out of water.
He was thus reflecting in his mind, " O God ! what will take place ? All my happiness and good actions have departed.
What will Ram say to me, will he let me remain at home, or take me with him ? "
Ram saw his brother with hands folded ; he had torn away (his love) from his body, house and every thing, like a grass.
Then Ram, who is versed in morals, and the ocean of good qualities, pure love, and happiness, said,—
" O brother ! do not afflict yourself by being overwhelmed with love : comfort your mind, and the result will be joy.

(69.)

COUPLET.

Those, who naturally place on their heads the commands of their parents, spiritual tutors, and masters, acquire the happiness of their birth, or else are born in vain in this world.

VERSE.

Knowing this in your mind, listen, O brother! to my advice, and serve the feet of my father and mother.

Bharat and Satrughan are not at home; the king is old, and his mind (is filled) with sorrows for me.

If I go to the forest, and take you with me, then Oudh in every way will be without a master,

And on my spiritual preceptor, parents, subjects, and family, the burden of intolerable hardships will fall.

Remain here and make everybody happy, otherwise, O brother! it will be a great sin.

That king, in whose kingdom his dear subjects are afflicted, will certainly be the owner of hell.

O brother! having weighed these instructions of mine stop here." Lakshman, on hearing this, became very much distressed.

His countenance became* cast down and withered, as the lotus when touched by snow.

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(70).

COUPLET.

Overcome with love he could not answer, but grasping sorrowfully the feet (of Ram said) "O lord! you are my master and I your slave: if you leave me, what can I then do?

VERSE.

O master! you have given me a good advice, but in consequence of my stupidity, it appears to me to be incomprehensible.

Those who are the chief of men, who are grave, and the bearers of the load of virtues, are the owners of the Vedas and morals.

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* भौ is meant for भया.

But I am an infant brought up by your lordship's care; can a gander lift up the Mandar and Meru mountains?*
I do not recognise any one else as my spiritual preceptor and parents. I say this sincerely, O lord! believe me.
As far as love, relationship, affection, confidence, morals and science of this world (go,)
You are to me my only master, O friend of the poor, and the knower of hearts!
The morals and counsels for religion are becoming to him, whom fame, wealth, and salvation are dear;
But he who is attached to your feet with his mind, actions, and words, is he, O ocean of mercy! to be left behind?"

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(71).

Couplet.

The Ocean of mercy, having heard the tender and humble words of his good brother, clasped him to his breast, and seeing him dejected (afraid) through (the force of) love, comforted him, (saying),—

Verse.

"Go to your mother and ask her leave, come quickly and let us go to the forest, O brother!"
On hearing the words of Ram, (Lakshman) became overjoyed; he derived pleasure and his great sorrow was removed.
He went to his mother with such a happy mind, as when a blind man has recovered his sight.
Going to his mother he bent down his head to her feet, but his mind was with Ram and Seeta.
The mother, seeing his mind dejected, asked him (the cause), and Lakshman related to her in detail all the circumstances.
On listening to these cruel words she became alarmed, as a deer which sees fire on all sides.
Lakshman saw that every thing would go wrong that day, —her being overcome with love will make matters worse.

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* मन्दर is the name of the mountain with which the ocean is said to have been churned by the demons after the deluge.

मरु a very sacred mountain in the estimation of the Hindus. Its height is said to be about 672,000 English miles.

Being frightened, he hesitatingly asked for leave, (and said within himself), " O God ! will she tell me to go (with Ram) or not ?"

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(72).

COUPLET.

Sumitra, having reflected on the beauty, virtue and good nature of Ram and Seeta, and seen the love of the king, beat her head, (saying), " The wicked (Kaikai) has done this mischief."

VERSE.

Knowing it to be an unlucky moment, she became patient, and being by nature good, spoke these tender words:—

O son ! your mother is Seeta, and your father, who loves you in every way, is Ram.

Wherever Ram dwells there is Oudh, and wherever the sun appears there is day.

If Ram and Seeta go to the forest, you have then no business in Oudh.

The spiritual tutors, parents, brothers, gods and masters ought to be regarded as one's own life.

Ram is dearer than life, and the life of lives : he is the disinterested friend of all.

As many persons as are worthy of respect and love, are worshipped on account of Ram.

Knowing this in your mind accompany him to the forest, and enjoy, O son ! the fruition of your existence in this world.

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(73).

COUPLET.

I am your sacrifice, you have made yourself together with me worthy of good fortune, provided your mind, having warded off deceit, has made the feet of Ram its resting-place.

VERSE.

That young woman is blessed with a son in this world, who is devoted to Ram.

Otherwise it is better for her to be barren than to beget (a child) in vain; for, a son who is hostile to Ram does evil for good.

It is for your good fortune that Ram goes to the forest, there is no other reason, O son!

O son! the fruit of all good actions is to have a natural affection for the feet of Ram and Seeta.

Passion, anger, envy, pride and infatuation do not affect (Ram and Seeta) even in dreams.

Hence having given up all kinds of scruples, serve them with your mind, actions and words.

The forest is convenient for you in every way, since you have parents such as Ram and Seeta with you.

Do that thing, O son! by which Ram may not suffer troubles in the wilderness. This is my advice.

III.

Stanza.

This is my advice, O son! that Ram and Seeta may derive happiness from you, and forget in the forest the recollection of the pleasure of seeing his parents, dear family and the city."

Tulsi (says) she gave her son advice and instruction, and repeated her blessing (saying), "May your love for the feet of Seeta and Ram never cease, but remain pure and be renewed daily."

III.

Quatrain.

Having bent his head to the feet of his mother, Lakshman departed with an agitated mind, like a deer, who, having broken through the strong nets, runs away under the power of fate.

Verse.

Lakshman went where the husband of Seeta was: his mind was happy, because he had got the company of his dear one.

Having saluted the pretty feet of Ram and Seeta, he accompanied them and came to the palace of the king.

The men and women of the city began to say to one another, How has God upset a plan so well adjusted!

Their bodies were emaciated, their minds dejected, and their faces pale, and they were restless like bees when robbed of their honey.

They were rubbing their hands, striking their heads, and were regretting and becoming restless like birds without feathers.

There was a great crowd in the palace of the king, and there was so much grief that it is beyond description.

The minister having lifted the king seated him, and Ram came forward saying affectionate words.

The lord of the earth, having beheld his two sons with Seetá, became very much afflicted.

(74).

COUPLET.

Seeing his two handsome sons with Seeta, (the king) became grieved, and being overcome with love, embraced them over and over again.

VERSE.

The king was so sad that he could not speak, and being overpowered with grief, his heart burnt extremely.

Having bent down his head to the feet (of the king) with excessive love, Ram got up and asked for leave.

"O father! give me your blessing and commands; why do you grieve at the time of joy?

O father! by loving a dear one, and becoming anxious (for him,) you lose your reputation in the world, and get a bad name."

The king, who was overcome with love, having heard this got up, and Ram, holding his arm, seated him.

(The king said) "Listen, O son! the sages say that you Ram are the owner of the universe.

According to good or bad actions, God gives the reward after reflecting in his mind.

Whatever one does he is rewarded accordingly,—these are in the Vedas and morals, and are affirmed by all.

(75.)

COUPLET.

Again some one commits sin, and another receives its fruit;—the work of Providence is very mysterious, who is worthy of knowing it?"

VERSE.

The king, in order to keep Ram at home, employed various devices warding off deceit.

But when he perceived that Ram did not like the idea of remaining, since he was the bearer of the load of virtues, and was gentle and wise,

He, clasping Seeta to his breast, instructed her in divers ways with great affection,

Related to her the insufferable hardships of the forest, and put before her the happiness (she would receive in the society) of her mother-in-law, father-in-law and father.

As the mind of Seeta was attached to the feet of Ram, neither was her house agreeable, nor the forest disagreeable.

And others too related to Seeta the severity of the hardships of the forest.

The wise ladies of the minister and spiritual tutor, said thus in tender and affectionate words:—

" (The king,) has not sent you to the forest, do what your father-in-law, tutor and mother-in-law say."

(76.)

COUPLET.

Their advice which was salutary, good, sweet and tender did not please Seeta when she heard it; in the same way as the ruddy goose becomes uneasy on feeling the rays of the autumnal moon.*

VERSE.

Seeta being modest could not answer, but Kaikai on hearing (their words) got up angrily,

* Vide notes on verse 62nd.

And having fetched a devotee's dress, furniture and wallet, placed them (before Ram), and said in a low voice,—

"O Ram! you are dearer to the king than his life; he can not lay aside the weight of your good nature and love.

Though his good actions, fame, and his (hope for the) next world be destroyed, yet he will never tell you to go to the forest.

Having considered these things do that which is agreeable to you,"—Ram on hearing the words of his mother became happy.

The words (of Kaikai) were like arrows to the king, (who said within himself) that his wretched life would not depart.

The king overcome with grief fainted, and did not know what he should do.

Ram immediately put on the dress of a devotee, and having bowed down his head to his father and mother departed.

(77.)

COUPLET.

Having with his wife and brother made all the preparations for going to the forest, and having greeted the feet of the brahmins, and his spiritual preceptor, the lord went causing deep affliction to all.

VERSE.

Having come out (of the palace, Ram) stood at the door of Bashishta, and saw the people burning with the fire of separation.

Ram spoke endearing words to all and comforted them, and invited the brahmins.

He requested his spiritual preceptor to give them a year's food, and distributed it with respect, and made many entreaties.

He pleased the beggars with presents and honors, and gratified his sincere friends with (expressions of) love.

Having again sent for the male and female servants, and having recommended them to his tutor, he said with hands joined,—

"O lord! support and take care of all, as their parents (would do).

Having folded his hands, Ram thus addressed all in sweet words :—

"He is my well-wisher in every way, through whom the king shall live happy.

(78.)

COUPLET.

Do you all do that, O wise citizens! by which my mothers through separation from me may not be afflicted with sorrow."

VERSE.

Thus Ram comforted all, and bent down his head cheerfully to the lotus-like feet of his spiritual tutor.

He propitiated Ganesh, Durga and Mahadev, and having received their blessing, departed.

On the going of Ram there was great grief, the cries of anguish in the city were painful to hear.

There were evil omens in Lanka,* and great grief in Oudh, and the gods were overcome with joy as well as with sorrow.†

When the fainting fit of the king was over he regained his consciousness, and having sent for Sumanta, said to him thus :—

"Ram goes to the forest, but my life does not depart; for what happiness does it remain in my body?

What other pain can be severer than my life leaving the body after having undergone troubles?"

Again the king, having become patient, said, "O friend! take with you the chariot and go.

(79.)

COUPLET.

My two sons are very delicate, and so is the daughter of Janak: having mounted them on the chariot, and shewed them the forest, do you return after a few‡ days.

* Lanka is the modern Ceylon. The exile of Ram and Seeta brought on the death of Ravan, the king of Lanka, who had become very tyrannical to the gods.

† The gods were happy because their enemy Ravan would be killed by Ram, and sorry because he left the people of Oudh in great distress.

‡ Lit. four days.

Verse.

If the two gentle brothers do not return, for Ram is the ocean of truth, and faithful to his promise,

You will then entreat him with hands folded, (and say) 'Send back, O lord! the daughter of the king of Mithila.'

When Seeta becomes frightened by seeing the forest, you will then take the opportunity to repeat my advice.

'This is the message from your father-in-law and mother-in-law, come back, O daughter! there are many troubles in the wilderness.

Sometimes at your father's and sometimes at your father-in-law's, remain if you wish.

In this manner do your utmost:* if she comes back it will be the support of my life.

Or else, in the end there will be my death; I have no power, God is unfavorable."

Having said this, the king fainted, and fell down on the ground, (and exclaimed) "Bring Ram, Lakshman and Seeta here, and shew them to me."

(80.)

Couplet.

(Sumanta), having received the royal mandate, bent down his head, and having got the chariot ready brought it soon, and went to the outside of the city where the two brothers with Seeta were.

Verse.

Then Sumanta informed (Ram) of the wish of the king, and after making entreaties mounted him on the chariot.

The two brothers with Seeta mounted the chariot, and went (to the forest) bowing their heads inwardly to Oudh.

The lordless Oudh saw Ram depart, and her inhabitants being uneasy bore him company.

The Ocean of mercy comforted them in various ways, and they being at first overcome with love left him, but again returned.

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* The word कदंब is the sign of the plural number.

Oudh appeared very dreadful to them, just like a dark dismal night.

The men and women of the city were like wild beasts, and they were afraid of seeing each other.

Their houses were like cemeteries, the people of the family like ghosts, and their sons, well-wishers and friends like the angels of death.

In gardens, trees and creepers were fading, and rivers and ponds were dreadful to look at.

(81.)

COUPLET.

Many horses, elephants, fawns, the animals of the city, sparrow-hawks, peacocks, cuckoos, ruddy geese, male and female parrots, herons, geese, and partridges,

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VERSE.

Were standing here and there like drawn pictures, restless through the separation of Ram.

The whole city was a dense forest, and all the men and women were restless like birds and beasts.

God made Kaikai a savage woman, and she set a great fire to its ten* sides.

The people, unable to bear the fire of the separation of Ram, became restless, fled and went (with him).

Every body thought in his mind that there could be no happiness without Ram, Lakshman and Seeta.

Wherever Ram is there is an assembly : of what use is Oudh without him ?

Having formed this fixed resolution they all set out, leaving behind them the abodes of pleasure seldom obtained even by the gods.

Those who are fond of the lotus-like feet of Ram, could worldly enjoyments influence them ?

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* The *ten* sides according to the Hindus are, the north, south, east, west, north-east, north-west, south-east, south-west, zenith and nadir.

(82.)

COUPLET.

The young and the old forsook their houses, and the people went with Ram, who on the first day stopped on the banks of the Tamsa.*

VERSE.

Ram, seeing the subjects overpowered with love, became particularly distressed in his kind heart.

The kind lord Ram soon felt for the grief of others.

Having said to them affectionately many kind and pleasant words, he comforted them in divers ways,

And gave them much religious advice; but the people overcome with love would not go though ordered to do so.

As they could not remove (from their minds) their kindness and love (for him), Ram was overcome with anxiety.

The people overpowered with sorrow and fatigue fell asleep, and a little of the delusive power of the gods robbed their senses.

When six hours† of the night had passed away, Ram thus spoke to the minister tenderly :—

"O father! efface my track and drive the chariot; there is no other plan to be thought of (at present)."

(83.)

COUPLET.

Ram, Lakshman and Seeta, having mounted the chariot, greeted the feet of Shiva; and the minister, having destroyed all trace, drove the chariot hither and thither quickly.

VERSE.

When morning dawned all the people were awake, and there was a great tumult on the disappearance of Ram.

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* A river 4 cos south of Oudh.

† A *yám* is 3 hours, hence जाम जुग = 6 hours, or a couple of 3 hours.

They could not find the trace of the chariot anywhere, but were running on all sides calling out "Ram;"

Just as when a ship sinks into the ocean, the merchants grow distressed.

Each one was haranguing the other, (saying), "Ram has left us because he saw our trouble."

They blamed themselves, but praised the fishes* (saying,)—"Woe unto our lives without Ram."

If God separated us from our dear one, then why did He not give us death when asked."

Having thus given vent to their lamentations,† they came to Oudh full of grief.

Their extreme sorrow was beyond description, but every one preserved his life in the hope of his return.

(84.)

COUPLET.

For the sake of the interview with Ram, the men and women began to fast and make vows, just as the male and female ruddy geese and the lotuses droop without the sun.‡

VERSE.

The two brothers with Seeta and the minister arrived at the city of Sringber.§

On seeing the Ganges,‖ Ram alighted, and performed his obeisance with excessive delight.

Lakshman, the minister and Seeta saluted (the river), and Ram derived pleasure along with all.

The Ganges is the root of all happiness and joy, the originator of pleasure and the remover of sorrow.

Having related various stories connected with the Ganges, Ram was looking at her waves,

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* When the fish is separated from its natural element, it dies, but these men through the separation of Ram did not die.

† कलाप is the sign of the plural number.

‡ Vide notes on verses 62nd and 12th.

§ Sringber is situated on the banks of the Ganges eight miles north of Allahabad.

‖ Lit. "The river of the gods."

And was mentioning to the minister, his younger brother, and to his wife, the grandeur and power of the river of the gods.

They bathed in it, and the fatigue of their journey was removed; they drank the pure water, and their minds were happy.

By recollecting whom the troubles of the world are effaced, his (Ram's) becoming fatigued is (nothing but) a worldly custom.

(85.)

COUPLET.

Ram is pure, indestructible, the image of knowledge and joy,* and the standard of the solar race; he acts like man, and is the bridge of the ocean of the world.

VERSE.

When Guh† the pilot received the news (of Ram's arrival), he became pleased, and took with him his family and friends.

He carried trays filled with fruits, roots and presents, and set out to receive Ram with a very happy mind.

He bowed down, and placed the presents before the lord, and on seeing him became excessively delighted.

Ram, being naturally overcome with love, seated him near him, and enquired after his welfare.

(Guh said) "O lord! my welfare (consists) in seeing your lotus feet; I have become worthy of good fortune in the opinion of the public.

O lord! the world, my wealth, my house, and myself the mean one together with my family, are yours.

Be kind and place your feet in my house, and regard me as your slave, that the people may envy me."

(Ram answered) "O wise friend! what you have told me is all true, but my father has given me a different command.

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* सच्चिदानंदमय = (सत् lasting + चित knowledge + आनंद joy + मय full of). An epithet of Ram.

† Guh was the son of Bashishta, but, on his father's cursing him, had become a *chandal* or outcast. He was afterwards redeemed by Ram, who had made him his great friend. His former name was Bamdev.

(86.)

COUPLET.

Fourteen years I shall live in the forest, (performing) the vows of a sage, (putting on) his dress, and (eating) his food: it is not proper for me to live in a village." Guh having heard this became extremely sorry.

VERSE.

On beholding the beauty of Ram, Lakshman and Seeta, the men and women of the city began to say affectionately,—

"O friend! how can you call them father and mother, who send such children to the forest?"

One said, "The king has done well, for he has gratified our eyes."

Then the chief of the pilots, having thought in his mind, and knowing the *sirus* tree to be a charming one,

Took Ram with him, and shewed him the place, telling him that it was convenient in every way.

The family (of the pilot,) having performed their obeisance, came back to their houses, and Ram went to do his evening service.

Guh made a nice mattress with soft fine grass and new leaves;

And such fruits and roots as he knew to be pure, sweet and soft, he brought and placed (before Ram) filled in leafy cups.

(87.)

COUPLET.

The Gem of the Raghu family, having eaten bulbs, roots and fruits, with Seeta, Sumanta, and brother (Lakshman), went to sleep, while his brother shampoed his feet.

VERSE.

Knowing the lord to be asleep, Lakshman got up, and courteously requested the minister to lie down.

Having adjusted his arrow in the bow-string, he sat down like a hero at a little distance, and remained awake.

Guh summoned his trusty guards, and stationed them here and there on account of his affection (for Ram).

He went and sat down near Lakshman; (he had) quivers in his loins, and had adjusted the arrows in his bow.

The pilot saw the lord asleep, and his mind was dejected through the force of love.

The hair of his body became erect, and his eyes let fall tears: he said thus tenderly to Lakshman:—

"The king's palace is generally handsome, and the house of the chief of the gods cannot be equal to it.

There are beautiful platforms made of gems, as if Cupid had furnished them with his own hand.

(88.)

COUPLET.

On the beds which were pure, variegated, agreeable, and (decked) with perfumed and sweet-scented flowers, and where-there were lamps of bright gems (affording) convenience in every way,

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VERSE.

And many kinds of sheets, pillows, and quilts, white, elegant, and soft as the foam of milk,

Seeta and Ram slept there at night, humbling the pride of Rati* and Cupid† by their beauty.

They are now lying on a mattress, tired and naked, which is very painful to look at.

That lord Ram, whose mother, father, family, citizens and kind friends with slaves and female slaves,

Preserve him carefully as their lives, is now sleeping on the ground.

That Seeta, whose father is Janak (the power of whom is

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* Rati was the wife of Cupid. She is the Venus of the Hindus. Her history is given in full in the 56th chapter of the Prem Sagur.

† मनोज means literally, that which is derived from the mind, hence love.

known to the world), and whose father-in-law is Raghuraj,* the friend of the chief of the gods,

And whose husband is Ram Chandra, is now lying on the ground: to whom is God not unfavorable?

Are Seeta and Ram fit for the wilderness? That fate is superior to all has been truly said by men.

(89.)

COUPLET.

The evil-minded daughter of Kaikao did much wickedness, by inflicting troubles on Ram and Seeta at the time of their happiness.

VERSE.

She has become the axe of the tree of the solar race: the evil-minded one has made the whole world unhappy."

On seeing Ram and Seeta sleeping on the ground, the pilot became excessively grieved.

Lakshman said (to him) in sweet and tender words, imbued with the juice of wisdom, disinterestedness and faith.

"No one is the giver of weal and woe to any body; all suffer, O brother! from their own actions.

Union, disunion, enjoyments, good and evil, love, enmity and neutrality are the traps of error.

Births, deaths, and all worldly snares, prosperity, adversity, fate and death,

The earth, house, wealth, city, family, heaven, hell, and all the affairs (of the world),

See them, hear them, and reflect upon them in your mind,—they are the results of fascination, and are not primary.

(90.)

COUPLET.

A beggar becomes a king in his dream, and a poor man† the lord of heaven; but on waking there is neither advantage nor

* i. e. king Dasharath.

† The word "sinner" would have been an appropriate expression for the contrast.

disadvantage: thus look at the affairs (of the world) in your mind.

Verse.

Having reflected thus do not be angry, and do not blame any body in vain.

All are sleepers in the night of illusion, and see many kinds of dreams.

In this world (which is like) night the devotees are awake, (and for) a spiritual object they are withdrawn from the world.

Know then that mankind are awake in this world, when they are abstracted from earthly enjoyments.

(They then receive) discernment, while fascination and illusion fly from them, and eventually they become attached to the feet of Ram.

O friend! this is the primary virtue, (to bear) love for the feet of Ram with your mind, actions and words.

Ram is the creator, and the image of spiritualism. He is impenetrable, invisible, infinite and incomparable.

He is altogether unchangeable, and indiscriminable, and the Vedas constantly repeat* and affirm that he is "not so."†

(91.)

Couplet.

For the good of his votaries, the earth, the brahmins, the cows, and the gods, the merciful one, having assumed the form of a human being, acts (like man), and on hearing this the anxieties of the world are effaced.

Verse.

O friend! having understood so, give up infatuation, and become attached to the feet of Seeta and Ram."

In reciting the praises of Ram, the morning dawned, and the giver‡ of the happiness of the world awoke.

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* निरूप from the verb निरूपण "ascertaining."

† नेति from न + इति = नहीं ऐसा "not so."

‡ Ram.

Having performed all the religious acts Ram bathed, and (he) the pure and wise one sent for the milk of the fig tree.

He matted (the hair of) his own head as also that of his younger brother; on seeing this tears darkened the eyes of Sumanta.

With a burning heart, and an extremely sad countenance, he said these humble words with hands folded:—

"O lord! the king of Kaushal* ordered me thus, "Take the chariot, and go with Ram,

And having shewn him the forest, and made him bathe in the Ganges, bring back the two brothers soon.

Bring back Lakshman, Ram and Seeta, having removed their fears and anxieties.

(92.)

COUPLET.

"I am your sacrifice, O lord! the king gave me such an order. I shall now do what you tell me." Thus supplicating he fell at his feet, and wept like a poor child, (saying),—

VERSE.

"O son! please do that by which Oudh may not be without a lord."

Ram comforted and raised the minister (from the ground, saying), "O father! you have seen the road to virtue.

Sibi, Dadhichi, and king Harichand† have suffered thousands of troubles for the sake of virtue.

Rantidev‡ and the wise king Bali§ had preserved virtue, after enduring various hardships.

There is no virtue equal to truth; it is described in the Shastras, Vedas and Puranas.

I have got that virtue easily, but on abandoning it, bad name will be diffused in the three worlds.

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* King Dasharath.

† Vide notes on verses 29th and 47th.

‡ King Rantidev remained 48 days without drinking water, and then gave it to a thirsty beggar, who was none but Brahma in disguise.

§ Vide notes on verse 29th, 3rd paragraph.

He, who is respected by others, if he takes advantage of a bad name, dies with thousands of dire troubles.

What more shall I say to you, O father! to give an answer again would be to commit sins.

(93.)

COUPLET.

Having held the feet of my father, you will supplicate him much and tell him with hands folded, "Do not, O father! be anxious for me on any account.

VERSE.

Again you are my well-wisher like my father, hence entreat him, O father! with joined hands.

You ought to do that in every way, by which the king may not feel any sorrow from thinking of me."

Having heard the message of Ram to the minister, the pilot with his family became grieved.

Again Lakshman said some harsh words, but the lord stopped him knowing them to be improper.

Being ashamed, Ram adjured (the minister and told him) not to say that which Lakshman had uttered just then.*

Then Sumanta gave him the message of the king thus—'Seeta will not be able to suffer the troubles of the forest.'

You ought to devise that plan, O Ram! by which Seeta may come back to Oudh.

Or else, being utterly without a support, I shall not live more than a fish without water.

(94.)

COUPLET.

Let Seeta (enjoy) all the comforts of her mother-in-law and father-in-law's house, and remain at ease wherever her mind may desire, until these misfortunes come to an end.'

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* The word संदेह is a misprint here. It ought to be संदेस "a message."

Verse.

The manner in which the king made entreaties, and (expressed) his grief and love is beyond description.

The Receptacle of mercy, having heard the order of the king, persuaded Seeta in various ways, (and said),—

"Do you go back, so that the troubles of your mother-in-law and father-in-law, tutor and dear relatives may be removed."

On hearing the words of her husband, Seeta said, "Listen, O most loving lord of my life!

O kind and very wise lord! how can the shadow remain when the body is no more?

Where does the sunshine leave the sun, and the moonlight the moon?"

Having thus supplicated her husband tenderly, she then addressed the minister in these charming words:—

"You are my well-wisher like my father and father-in-law: it is very wrong of me to give an answer.

(95.)

Couplet.

Overcome with grief I have come before you, do not, O father! think otherwise. Without the lotus feet of the son of my father-in-law all the relationships are of no avail.

Verse.

I saw the grandeur and happiness of my father, whose footstool is touched by the crown of great kings.

Such a father's house is the abode of my happiness, but without my husband it is not at all* pleasing to my mind.

My father-in-law, whose influence is known in the fourteen regions, is the chief and the king of Kaushal;

Him the king of the gods goes to receive, and gives the seat of half his throne.

Such a father-in-law lives at Oudh: all my family are dear (to me), and my mother-in-law is like my mother.

---

* भोरे means literally, "forgetfully."

Except the dust of the lotus feet of Ram, no one appears to me pleasing even in dreams.

The inaccessible roads, forests, lands, mountains, elephants, lions, ponds, and boundless oceans,

The hill tribes, such as the *kols* and *kirats*, the deer and birds are all agreeable to me in the company of my beloved husband.

(96.)

COUPLET.

For my part,* you will entreat after falling on the feet of my mother-in-law and father-in-law, that they will not be anxious for me, since I am happy as usual in the forest.

VERSE.

With my lord of life and dear brother-in-law, the chief† of heroes, and the holder of arrows and quivers,

I feel no troubles from the fatigue of the journey by the way in my mind; do not even unconsciously feel any anxiety for me."

Sumanta, having heard the sweet words of Seeta, became restless like a serpent which has lost its gem.

His eyes could not see nor his ears hear: he could not say any thing, being excessively grieved.

Ram comforted him in many ways, but still his heart was not soothed.

He (Sumanta), with kindly feeling, tried his utmost (to persuade Ram), but the son of Raghu gave proper answers to all.

The order of Ram can not be effaced, and the ways of fate are so intricate, that no one has any power over them.

(At last) having bent his head to the feet of Ram, Lakshman and Seeta, he returned like a merchant who has lost his capital.

(97.)

COUPLET.

He drove his chariot, but the horse, on beholding the body of Ram, continued neighing. The pilot, on seeing this, became overpowered with grief, beat his head and expressed his sorrow.

---

* The words मोरिहुति mean मेरी ओर से "from my side."

† Lit. "The bearer of loads."

Verse.

When an animal is distressed at (Ram's) separation, how can subjects and parents live (without him)?

Ram dismissed Sumanta, whether he willed or not; he (Rama) came as far as the banks of the Ganges.

He asked for a boat, but the pilot would not bring it, saying, "I know your mind.

Every body says that the dust of your lotus feet has got some medicine for creating a human being.

On your touching a stone it was turned into a beautiful woman,* and wood is not harder than a stone.

Should my boat turn into a devotee's wife, I shall then lose my livelihood, and so also my boat.

This (boat) maintains my whole family; I do not know any other profession.

If you wish, O lord! to cross† (the river), then order your lotus feet to be washed.

IV.

Stanza.

Having washed your lotus feet, I shall put you in my boat. I do not want any thing, O lord! for crossing, and I swear by Ram and Dasharath, that I am speaking the truth.

Lakshman may shoot me with his arrows, but until I wash your feet, O kind lord! says Tulsidas, I shall not take you to the other side (of the river)."

IV.

Quatrain.

On hearing the words of the pilot, which were harsh but mixed with love, the Abode of mercy smiled, and looked towards Seeta and Lakshman.

---

* This alludes to the story of Ahallya, the beautiful wife of Gautum, the tutor of Indra. She was turned into a stone on account of her having had incestuous connection with Indra, who deceived her by taking the form of his tutor. On touching the feet of Ram, she was afterwards restored to her former shape.

† गा means गया in the language of rustics.

VERSE.

The Ocean of mercy said smiling, " Do that thing by which your boat may not be lost.

Bring the water soon and wash my feet; it is getting late, take me to the other side."

On hearing whose name once, people cross the boundless ocean of this world,

That merciful one now asks a favor from the pilot, though he made the world compressed within his three feet.*

On seeing the nails of the lord's feet, the Ganges became delighted, and on hearing his words, fascination robbed her sense.

The pilot, having received the order of Ram, brought his bucket filled with water;

And being overjoyed, and filled with love, began to wash his lotus feet.

The gods showered down flowers, and being envious (said to each other), " There is none who has collected so much virtue as this (pilot)."

(98.)

COUPLET.

Having washed his feet, and drank the same water along with his family, and redeemed his ancestors, he carried the lord cheerfully to the other side.

VERSE.

Having landed, Ram and Seeta stood on the sands of the Ganges with Guh and Lakshman.

The pilot having landed made his obeisance, and the lord was ashamed as he could not give him any thing.

Seeta, knowing the mind of her husband, took off her jewelled ring (from her finger) cheerfully.

The merciful one said, " Take your passage money," but the pilot grasped his feet with anxiety, (and said),—

" O lord! what have I not got to-day?—my sins, my troubles, my poverty and my pains have all been removed.

---

* Vide notes on verse 29th, 3rd Paragraph.

I have toiled for a long time, but God has given me the price of my labour in full.

I do not want any thing now, my lord and cherisher of the poor! (except) your favour.

At the time of your return whatever you will give me, I shall put that present on my head and take it."

(99.)

COUPLET.

Ram and Lakshman insisted very much (on his taking the money), but the pilot would not have any thing. The Abode of mercy then dismissed him, having given him the boon of pure salvation.

VERSE.

Then the lord of the family of Raghu having performed ablution, worshipped the earthen Shiva, and bent down his head.

Seeta with folded hands prayed to the Ganges, "O mother! fulfil my desires,

That I may come again safely, and worship you with my husband and brother-in-law."

On hearing Seeta's entreaties, imbued with the juice of love, an agreeable voice from the pure water was heard:

"Listen, O Seeta! the beloved of Ram, to whom is not your influence known in this world?

On your seeing any body you make him the Guardian of the Regions; all the *Siddhis** worship you with hands bound.

By supplicating to me you have honored and shewed me kindness.

Yet I give you my blessing, O goddess! that these words of mine may prove to be true:—

(100.)

COUPLET.

'Having with your husband and brother-in-law returned safely to Kaushal, may you fulfil the desires of your mind, and may your good fame be diffused all over the world.'

* The *Siddhis* are the demi-gods. They are eight in number.

VERSE.

On hearing the propitious words of the Ganges, Seeta became delighted, (and knew in her mind) that the river was favorable.
Then the lord bade Guh go home, but his face on hearing (the order) became pale and his heart was pained.
Guh said in humble words with hands joined, "Listen to my prayers, O gem of the family of Raghu.
I want to remain with my lord to shew you the way, and worship your feet for some time.*
At whatsoever forest the lord of Raghu shall dwell, I will build there a nice cottage.
After that whatever orders you give me, I shall do them, I swear by you, O Ram!"
Seeing his sincere love, Ram took Guh with him, and thus made his mind happy.
Again Guh having called all his relatives, comforted and dismissed them.

(101.)

COUPLET.

Then the lord, having invoked the names of Ganesh and Shiva, and bent down his head to the Ganges, went to the forest along with his friend (Guh), younger brother, and Seeta.

VERSE.

He halted that day under a tree, and Lakshman and the friend made all the necessary arrangements.
Ram, having performed at day-break his morning prayer, went to see the chief† of the places of pilgrimage.
Its minister is Truth, Devotion its dear wife, and Madhub‡ its well-wishing friend.
Its storehouse is full of the four things,§ and Virtue its charming country.

---

* Lit. four days.
† *i. e.* Allahabad.
‡ Benimadhub was the tutelary god of that place.
§ Vide notes on couplet 1st.

Its fields are impregnable, and its forts so strong and good-looking that even in dreams they are not attacked by enemies.
Its troops are all the sacred and famous places of pilgrimage; they are warlike, and the destroyers of the army of sins.
Its confluence is the most beautiful throne, and its umbrella the indestructible fig tree, which is the fascinator of the minds of the devotees.
Its fly-flap is the waves of the water of the Jumna and the Ganges, the sight of which removes the troubles of the poor.

(102.)

COUPLET.

The pious, the good and the holy worship (Allahabad), and receive all the desires of their minds; its bards are the Vedas and the Puranas, in which are recounted its pure virtues.

VERSE.

Who can describe the power of Allahabad? It is the lion for the elephant of the collection of sins.
Having seen such a handsome chief of the places of pilgrimage, Ram, the ocean of happiness, derived pleasure.
He related with his sacred mouth the greatness of Allahabad to Seeta, his younger brother and his friend.
After having saluted it, he began to see the forest and gardens, and described their praise with extreme fervour.
Going along thus he saw the Tribeny,* the recollection of which affords all happiness.
They bathed happily and worshipped Shiva, and did homage to the tutelary gods as was the custom.
Then the lord went to Bharatdaj: he saluted him, and the sage embraced him (in return).
The joy of the sage's mind was beyond description, as if the pleasure (of meeting) with God was felt.

---

* The river Tribeny, or the three curls, has been formed from three rivers, the Ganges, the Jumna, and the Sarwassutty.

(103.)

COUPLET.

The sage gave his blessing, and his heart felt such joy that the fruits of his good actions were before his sight, as if brought by God.

VERSE.

After enquiring into his welfare, he (the sage) gave him a seat, and having worshipped him with love, made him happy.
The bulbs, roots, fruits and germs which were good, were brought by the sage and given as if they were nectar.
With Seeta, Lakshman, and the guide (Guh), Ram ate the delicious roots and fruits until satiated.
When the fatigue of the delicate Ram was removed, Bharatdaj said in tender words :—
To-day have my penances, vows of pilgrimage, sacrifices, devotion, prayers and abstraction borne fruit.
All my propitious acts have become fruitful by seeing you to-day, O Ram!
The extent of this advantage is not (equalled by) that of the happiness of any other thing, but by seeing you I have fulfilled all my expectations.
Now kindly give me this boon that (I may have) sincere love for your lotus feet.

(104.)

COUPLET.

Until one, waiving his deceit, becomes your own with his actions, words, and mind, up to that moment there is no happiness for him even in dreams, through he may devise millions of plans."

VEESE.

On hearing the words of the sage, Ram became modest, and satiated with the joy of his love and devotion (for him).

Then Ram, having described in various ways the excellent qualities of the sage, explained to all thus :—

" He is great and the abode of all virtues, for whom, O sage! you have shewn regard."

The sage and Ram each other bent (their heads in token of acquiescence), and felt inconceivable joy.

Having received the news (of Ram's arrival) all the inhabitants of Pryag,* the disciples, devotees, sages, saints, and holy men,

Came to the retreat of Bharatdaj to see the handsome sons of Dasharath.

Ram saluted every body; they were happy and gratified their eyes.

With great joy (the people) blessed him, and went away admiring his beauty.

(105.)

COUPLET.

Ram rested there at night, and in the morning bathed in Allahabad. He went in company with Seeta, Lakshman and the guide (Guh), and saluted the sage happily.

VERSE.

Ram asked the sage tenderly, " Tell me, O lord! which way shall I go?"

The sage having heard this answered Ram smiling, " All the roads are good for you."

The sage called his disciples to bear him company, and about fifty of them on hearing this came with a happy mind.

Every one, being very much attached to the feet of Ram, stated that the road was known to him.

Then the sage gave four of his disciples for his company, who, for the greater part of their lives, had done many good actions.

Having greeted the sage, and received his order, Ram set out with a happy mind.

When he came out near the village, the men and women ran to see him.

---

* The native name of Allahabad.

They were as if with their lord, and received the fruits of their existence : they returned distressed, having left their minds with him.

(106.)

COUPLET.

Ram with entreaties dismissed the disciples, who, having obtained the object of their minds, returned. He alighted there, and bathed in the water of the Jumna, which was dark like his body.

VERSE.

The men and women, at the banks (of the river) having heard (of his arrival,) ran unmindful of their own work.

On seeing the beauty of Lakshman, Ram, and Seeta, they extolled their own fortune.

There being a longing desire in the minds of all, they asked their names and village with diffidence.

Those who were old and wise among them, knew Ram by means of their own foresight.

Having described all, they explained (to their companions) that (Ram) goes to the forest by the order of his father.

On hearing this, they all gave vent to their sorrows, (and said) that the queen and the king had not acted rightly.

On beholding the beauty of Ram, Lakshman, and Seeta, all the men and women became restless through sorrow and love,

(And said,) " Tell us, O friends ! what like are those parents who have sent such children to the forest ?"

(107.)

COUPLET.

Then Ram in various ways persuaded his friend (the pilot) to go. He obeyed,* and went to his house.

---

* Lit. placed his order on his head.

Verse.

Again Seeta, Ram, and Lakshman with folded hands saluted the Jumna.

The two brothers with Seeta went on reciting the greatness of the daughter* of the sun.

Many travellers met them on the way, who, on seeing the two brothers, said affectionately :—

"On beholding the royal marks on your bodies we have become anxious in our minds.

But your walking on the road bare-footed makes us think that astrologers are false.†

In these difficult roads where there are large mountains and forests, you have with you a delicate woman.

The elephants and lions of the forest (are formidable) to look at; we can go with you if it be your order.

As far as you will go, we will guide you there, and then come back again after saluting you."

(108.)

Couplet.

Whilst asking him thus they were so overcome with love that the hair of their body became erect, and their eyes filled with tears. The Ocean of mercy comforted them with tender words, and dismissed them.

Verse.

Those‡ cities and villages, situated on the road, were envied by the cities of snakes and gods.

What pious man has founded them, and at what hour? They are sacred, holy and very charming.

Wherever the feet of Ram trod, the land of the immortals was not equal to it.

Those men living near the road side were the receptacle of virtues, and were praised by the inhabitants of Paradise,

---

* *i. e.* the Jumna.

† The astrologers say that those who have royal marks on their bodies never walk.

‡ जे is the plural of जो "that."

For, they saw at full view the dark-colored Ram with Seeta and Lakshman.
Those ponds and rivers, in which Ram bathed, were praised by the celestial rivers.
Those trees under which the lord sat were admired by the Kalpa tree.*
On touching the dust of the lotus feet of Ram, the earth thought much of her good fortune.

(109.)

COUPLET.

The clouds gave him shadow, and the gods showered down flowers with envy: Ram, looking at the mountains, forests, birds, and deer, pursued his journey.

VERSE.

When Ram with Seeta and Lakshman came near the (next) village,
All the boys, old men and women, on hearing this came out soon heedless of their household affairs.
Having seen the beauty of Ram, Lakshman, and Seeta, they obtained the fruition of their eyes, and became happy.
On beholding the two brothers, they were so overjoyed that their eyes became filled with tears, and the hair of their bodies stood erect.
Their state (of mind) was beyond description, as if a poor man got a quantity of the jewels of the gods.
Each one was ministering to another thus, "Bestow pleasure on your eyes this moment."
One was glad to see Ram, and went along gazing at him.
While another, having brought the beauty (of Ram) into his mind from the path of his eyes, became enraptured in body, mind and words.

---

* Vide notes on verse 28th.

(110.)

COUPLET.

One, seeing the agreeable shade of a fig-tree, spread (under it) the tender leaves of grass, and said (to Ram), "Please rest here for a moment after the fatigues (of the journey). You may go now or in the morning."

VERSE.

Another brought a jug full of water, and begged the lord in tender words to drink it.

The naturally merciful and gentle Ram heard their endearing words, and saw their great love;

And knowing in his mind that Seeta was tired, stopped an hour under the shadow of the fig-tree.

The women and the men became delighted on looking at their beauty, and saw that their fine mien was unequalled and heart-ravishing.

Their looking steadfastly appeared beautiful on all sides; they were the partridges of the moon face* of Ram.

His colour was like a young *tamal*,† and his body handsome; they saw him like Cupid fascinating millions of hearts.

The colour of Lakshman was like lightning and extremely beautiful, handsome from top to toe, and pleasing to the mind.

(He was dressed) in a devotee's habit, and his quiver was tied tightly (round his waist), while bows and arrows looked well in his lotus-like hands.

(111.)

COUPLET.

The crown of matted hair was on their beautiful heads, and their breasts, arms and eyes were large; their handsome face was (like) the full moon of the season of autumn, and drops‡ of sweat were glittering (on it).

* Vide notes on Stanza I.

† तमाल a tree with dark blossoms.

‡ जाल is the sign of the plural number.

VERSE.

The charming couple can not be described; their beauty was immeasurable, but my* understanding is limited.

At the beauty of Ram, Lakshman and Seeta, every one was looking attentively.†

The men and women athirst of love were entranced, like a male and female deer at the sight of a lamp.

The village women came near Seeta, and asked her with tenderness and diffidence.

They repeatedly touched her feet, and said words which were tender, simple and agreeable.

"O princess! we entreat you, and yet are afraid to ask you something owing to our womanish nature.

O madam! you will excuse our impertinence, and do not be offended, knowing that we are village rustics.

The two princes, who are naturally fair, and from whom emerald and gold have received their lustre,

---

(112.)

COUPLET.

Who are black, white, young, handsome and the abode of exquisite beauty, whose faces are like the moon of the autumnal night, and whose eyes are equal to the autumnal lotuses,

---

VERSE.

And who have put to shame millions of Cupids, tell us, O fair-faced one! what are they to you?"

On hearing their charming words full of love, Seeta became bashful, and smiled inwardly.

She looked at them, and then looked at the earth,‡ and the fair-colored one became abashed on account of those two (feelings of) modesty.

---

* The poet.

† Lit. having brought their understanding, mind and heart.

‡ Seeta was produced from the earth; hence with feelings of modesty she cast her eyes on her husband and brother-in-law, and then again on her mother earth, thus shrinking to tell the name of her husband in their very presence. This custom is held sacred among the females of this country.

The young gazelle-eyed and the cuckoo-voiced one was modest through love, and said thus in sweet words :—

" He whose body is naturally charming and white, his name is Lakshman,and he is my younger brother-in-law.

And he whose colour is black, and whose arms and eyes are large, and who is very handsome and speaks tender words—"

Again covering her moon face with the hem of her garment, she looked at her husband's body, and arched her eye-brows.

With sidelong glances beautiful as those of a wag-tail, Seeta named her husband by signs.

All the young women of the village became glad, as when poor men have plundered a quantity of jewels.

(113.)

COUPLET.

With great love they fell at the feet of Seeta, and blessed her several times (saying),"Live with your husband always as long as the earth remains on the head of the serpent.*

VERSE.

May your husband be dear to you like that of Parbati!† O goddess! do not forsake your love for us."

With folded hands they entreated her over and over again, and said, " Whenever you will return (to your house) by this way,

Pay us a visit knowing us to be your handmaids." They all looked at Seeta athirst of love.

She cheered them up by tender words, just like a white lotus which is reared by moonlight.‡

Then Lakshman, knowing the wish of Ram, enquired the road from the people in tender words.

---

* The world is imagined to be supported on the head of a large snake called *Sesh*.

† Another name of Durga, the wife of Shiva, owing to her being born in a mountain.

‡ Vide notes on verse 12th.

On hearing this the men and women became afflicted; the hair of their body became erect, and their eyes filled with tears.

Their pleasure was gone, and their minds grieved, as if God, having (first) given them fortune, had snatched it away (again.)

At last knowing and considering the works of fate, they became patient, and shewed them the good road.

(114.)

COUPLET.

With Lakshman and Seeta, Ram went to the forest. (The men and women) returned saying tender words, and brought with them their minds (only).

VERSE.

The men and women returned sad, and imputed blame to Providence.

They said to each other sorrowfully that, "All the doings of God are mysterious (contrary).

He is very absolute, cruel and fearless, and made the moon sickly and stained.*

He has made the Kalpa tree† from a tree, and the ocean brackish; it is He who sends the princes to the forest.

Since He has sent them to the forest, He has then made all worldly enjoyments in vain.

Since they walk on the road without shoes, God has made in vain various conveyances.

Since they spread on the earth the leaves of the sacred grass, why did God make beautiful beds?

God has given them to live under trees, why then did He take pains to build white (goodly) saloons?

---

* The moon looks *sickly* because he wanes and becomes large alternately, and *stained* because he dishonoured his tutor's wife. This is the belief of the Hindus, who regard the moon as masculine.

† Vide notes on verse 28th.

(115.)

COUPLET.

Since they assume the dress of a devotee, and have matted hair on, and are very handsome and delicate, then God has created many kinds of ornaments and clothes in vain.

VERSE.

Since they eat bulbous roots and fruits, then the drinking of nectar, &c., is useless in the world."

Some said, "They are naturally handsome, and have become incarnate themselves, but not created by God.

The Vedas have described as much as God has done, and (their description) comes to our ears, eyes and minds ;

If we look and seek in the fourteen regions, where then are such men or such a woman ?

Seeing them, God, with an attentive mind, began to make their equals.

He toiled hard, but not one came (right): hence through jealousy He has brought them into the forest, and hid them here."

Some said, "We do not know much, but we think ourselves very fortunate.

Again they are the receptacle of virtue in our opinion, who see, will see and have seen them."

(116.)

COUPLET.

Having thus uttered these endearing words, and filled their eyes with tears, (they regretted and said,) "How will they proceed along these roads, their bodies being so very delicate."

VERSE.

(Through the force of) womanish love they all grew uneasy, just as a ruddy goose becomes in the evening.*

---

* Vide notes on verse 62nd.

Knowing that their lotus feet were soft, and the roads rough, they said thus tenderly with anxious hearts.
"At the touch of their soft red feet, the earth is cowering like our hearts.
If the Lord of the world sent them to the forest, why then did He not make the roads flowery?
If by asking we get any thing from God, keep them, O friends! in our eyes."
Those men and women, who had no leisure to come, could not see Seeta and Ram.
Hearing of their beauty they asked restlessly, "How far must they have gone now, O brothers!"
The able-bodied ran and saw them, and returned pleased on receiving the fruition of their eyes.

(117.)

COUPLET.

The weak women, boys and old men regretted and rubbed their hands; the people became thus overcome with love wherever Ram went.

VERSE.

At every village there was pleasure on seeing the Moon of the lotus of the solar race.
Those who came to hear of the news, began to lay blame on the king and queen.
Some said, "The king is very good, for he bestowed pleasure on our eyes."
The men and women spoke to each other such words as were simple, affectionate and agreeable.
"Happy are those parents who gave them birth, and happy is that city from whence they came.
Happy are those hills, countries, forests, villages, and places through which they pass.
Brahma having created them received pleasure, and is fond of them in every way."
The pleasant story of Ram, Lakshman, and Seeta was circulated all over the roads and forests.

(118.)

COUPLET.

Thus the Sun of the lotus of the family of Raghu bestowed pleasure on the people of the road. He went on seeing the forests with Seeta and the son of Sumitra (Lakshman).

VERSE.

Ram walked before, and Lakshman behind him, putting on the dress of devotees, which looked handsome.

In the midst of both, Seeta became as the delusive power between Brahma and his creatures.

Again I speak of this pleasant sight as my mind suggests; it is just like Rati,* who looks beautiful between the spring and Cupid.

I say again having fixed an example in my mind, just as Rohinee† appears beautiful between Budh and the moon.

Between the foot-prints of the lord, Seeta placed her feet, and walked on the road with fear.

Having abstained from (treading) the marks of the feet of Seeta and Ram, Lakshman was passing along the road right and left.‡

The excellent love of Ram and Lakshman is beyond words and description.

The birds and beasts on seeing their beauty were entranced: the traveller Ram had ravished their hearts.

(119.)

COUPLET.

Those who saw the dear travellers, viz. the two brothers with Seeta, their impassable road to this world came to an end with joy and without any labour.

---

* Vide notes on verse 88th.

† Rohinee was the wife of the moon, and Budh her son.

‡ Not to tread the foot-marks of a superior is considered sacred among the Hindus.

VERSE.

If the travellers, Ram, Seeta and Lakshman become seated even now in such minds in dream,

They (minds) will go the way leading to the abode of Ram, which (way) any devotee may find at any time.

Then Ram, finding Seeta tired, saw near him a fig-tree and cold water.

He stayed there, and ate bulbous roots and fruits. In the morning he bathed and went on.

Looking at the forests, ponds and beautiful mountains, the lord came to the retreat of Balmeeki.*

Ram saw the agreeable retreat of the sage, and beautiful mountains, forests and pure water.

In the ponds, lotuses, and in the forests, trees blossomed, and the bees intoxicated with the juice were buzzing melodiously.

The birds and beasts were making a great noise, and sporting joyfully devoid of enmity.

(120.)

COUPLET.

On beholding the sacred and beautiful retreat, (Ram's) lotus eyes were delighted. The sage, on hearing the arrival of Ram, came to receive him.

VERSE.

Ram bowed down before the sage, who gave him blessing.

On seeing the beauty his eyes were satiated, and having received him with honour he brought him to his retreat.

---

* Balmeeki was the son of a devotee named Chyaban. He was formerly called Ratnakar, and used to gain his livelihood by killing travellers, and robbing them of their clothes and money. Through the kindness of Brahma, he gave up committing such atrocious deeds, and was redeemed by repeating the name of Ram inversely for a period of sixty thousand years. His body was dissolved, but a piece of bone from which the name of Ram was audible, was found in a *balmeek* or ant-hill, hence his name Balmeeki. It is said that he compiled the Ramayan.

Then the sage gave them good seats, considering the guests as dearer than his life.

He brought bulbous roots and sweet fruits, and Ram ate them with Seeta, and the son of Sumitra (Lakshman.)

There was great pleasure in the mind of Balmeeki, on seeing with his eyes the image of goodness (Ram).

Then Ram, having folded his lotus hands, spoke in words which were pleasing to the ear.

"O chief of the sages! you have seen the three periods:* the world is like a plum in your hand."†

Having said thus, the lord related in full how the queen had sent him to the forest.

(121.)

COUPLET.

(And added) "The commands of my father, and again the wish of my mother, and (the fact of) my brother Bharat being the king, and my interview with you, O lord! are all (attributable) to the power of my virtue.

VERSE.

O chief of the sages! having seen your feet, all my good acts have become fruitful.

Now wherever your order will be, and where troubles may not come to any devotee,

(For those kings, from whom the devotees suffer troubles, burn without fire;

And to please brahmins is the root of joy, for the anger of a brahmin consumes a million of families),

Having considered thus in your mind, tell me that place that I may go there with Seeta and the son of Sumitra (Lakshman).

Having made there a nice hut with leaves and grass, I will live for some time, O kind one!"

The learned sage having heard the naturally simple words of Ram, praised him very much and said,—

"Why should you not say so, since you are the emblem of the Raghu family, and are always the supporter of the bridge of the Vedas.

---

* The present, the past, and the future.

† *i. e.* you can see every thing in it clearly.

V.*

Stanza.

O Ram! you are the supporter of the bridge of the Vedas, and the lord of the world; and Seeta, the delusive power, creates, preserves, and destroys it on receiving the order of the Receptacle of mercy;

And Lakshman, the thousand-headed king of the snakes and the holder of the world,† and master of animate and inanimate objects, having, for the sake of the gods, assumed the body of the king of men, goes to destroy the army of the wicked demons.

V.*

Quatrain.

O Ram! (to find) your equal is beyond words and understanding: you are irrecognizable, indescribable, and infinite, and the Vedas constantly say 'not so,' 'not so.'‡

Verse.

You are the seer of the world's play, and you are the person who causes Brahma, Vishnu and Shiva to dance.§

Even they do not know your secrets, who else should know you then?

He knows you to whom you make yourself known, and when he has known you, he becomes (absorbed) in you.

Through your mercy, O son of Raghu! your votaries know you. You are the sandal‖ to the minds of your faithful.

Your body is full of wisdom and joy, and those who are

---

* Through the inadvertence of the printers, the stanzas and quatrains following have been numbered wrong. The 4th stanza will be the 5th, and so on to the last.

† Lukshman was the incarnation of the serpent Sesh, the supporter of the world. ‡ Vide notes on verse 90th.

§ *i. e.* you direct them to act.

‖ As the wood of sandal has a cooling effect on the body when rubbed on it in the hot weather, so Ram is the sandal to the minds of his votaries.

estranged from the concerns (of the world), and those who have got the control over you, know you.

You have assumed a human form for the sake of the good, and the gods; and you speak and act like a worldly king.

O Ram! having seen and heard of your acts, a fool becomes stupified, and a learned man happy.

Whatever you say you do aright; as we ought to dress so we ought to dance.

(122.)

COUPLET.

You asked me where you ought to remain, but I am afraid to ask you too. I will shew you the place where you can not possibly be, and point out to you the site."

VERSE.

On hearing the words of the sage imbued with the juice of love, Ram became modest, and smiled inwardly.

Again Balmeeki, smiling, said such words as were sweet, and steeped in the juice of nectar.

"Listen, O Ram! I will now tell you the places, where you will live with Seeta and Lakshman.

Those whose ears are equal to the seas, (and your words are many beautiful rivers),

Which (seas) are filled always, but are never full; their hearts shall be your pleasant abode.

Those who make their eyes like *chatuk*,* and are desirous of the clouds of your meeting,

Who care little for the waters of the seas, rivers and ponds, but become happy by taking the drops of your beauty,

Their hearts are the abodes of pleasure: remain there, O chief of Raghu! with Lakshman and Seeta.

---

* Vide notes on couplet 51st.

(123.)

COUPLET.

Your fame is like the clear Manswaravara; and he whose tongue is the goose, and eats the big pearls* of your virtues, live in his mind, O Ram!

VERSE.

The gift of the lord is holy, propitious, and sweet-scented. They whose noses smell it always with veneration,

Who eat the food after offering it to you, and put on clothes and ornaments presented by you,

Who bend their heads on seeing a god, a spiritual tutor, and a brahmin, and entreat them particularly with love,

Who worship with their hands the feet of Ram daily, and place no other hope in their minds but that of Ram,

And whose feet go to the places of Ram's pilgrimage, dwell in their minds, O Ram!

Those who repeat always your great name, worship you with all their family,

Perform many kinds of vows and sacrifices, feed the brahmins, and give them alms,

Value their spiritual preceptors in their minds more than you, serve and worship them in every way,

---

(124.)

COUPLET.

And having done all pray for one boon, 'That their love for the feet of Ram may last.' In the temple of their minds dwell both of you with Seeta, O son of Raghu!

---

* The geese living near the lake Manswaravara, are said to eat big pearls which grow in it. This lake is situated at the source of the Sutledge, a tributary of the Indus.

Verse.

Those who are not fascinated by lust, anger, passion or pride, nor by avarice, fury, wrath or rebellion,

And those who have not cunning, heresy, and delusion, dwell in their minds, O chief of Raghu!

Those who are dear to all, and do good to all, and to whom happiness or misery, praise or dispraise are alike,

Who speak true and loving words deliberately, and are under your protection in waking and sleeping,

And who have no other means but you: live in their minds, O Ram!

Those who regard the wife of another as their mother, and the riches of another as the chief* of poisons,

Who rejoice at the sight of the prosperity of another, and grieve particularly on seeing one's misfortune,

And to whom, O Ram! you are dearer than their lives, your auspicious abode is in their minds.

(125.)

Couplet.

Those whose husband, friend, parent, spiritual preceptor and father you are, in the temple of their minds dwell with Seeta, you two brothers!

Verse.

Those who reject the evil, and accept the good qualities of all, and suffer troubles for the sake of brahmins and cows,

And who are known to† the world as clever in morals, their mind is the best house for you.

Those who value your merits, know their own faults, have every confidence in you,

And love the followers of Ram, dwell in their minds with Seeta.

Tribes, sects, riches, virtues, greatness, dear relatives, houses and every thing,

Those who have left them, and fixed their love on you, dwell in their minds, O chief of Raghu!

---

* Lit. the deadliest poison of poisons.

† लोका means "opinion."

Those to whom heaven and hell are like the *apabarg*,* who see you every where with bows and arrows on,

And are your lordship's slaves from their minds, actions and words, pitch your tent in their heart, O Ram!

(126.)

COUPLET.

Those who never want any thing, but have a natural affection for you, dwell always in their minds, for, that is your lordship's house."

VERSE.

The sage thus shewed the places, and his endearing words pleased the mind of Ram.

The sage then continued, "Listen, O chief of the solar race! I shall now mention the place convenient for you at this time of your's.

Live in the mountain of Chitracoot,† where you will get all sorts of accommodation.

It is an agreeable mountain with a beautiful forest, and elephants, lions, deer, and birds live there.

There is a sacred river, as described in the Puranas, and which the wife‡ of Atri brought by the force of her devotions.

It is called the Mandakini, and is a stream of the Ganges. It is the witch for the infant of all sins.

The sages Atri and others live there, and perform their devotions, penances, and religious ceremonies with austerity.§

Go there and make the labours of all fruitful; O Ram! bestow honour on the mountain."

---

* The deliverance of the soul from the body, and exemption from further transmigration.

† The mountain Chitracoot is situated at the distance of 30 *cos* from Allahabad. It lies south-west.

‡ Anusuya, the wife of the sage Atri, by virtue of her penance, brought the river Mandakini from heaven, and thus contributed to the ease and convenience of the people of that place, who suffered much from scarcity of water.

§ Lit. "tightening the bodies."

13

(127.)

COUPLET.

The great sage thus recited the infinite greatness of Chitracoot. The two brothers with Seeta came to bathe in the beautiful river.

VERSE.

Ram said to Lakshman, "This is a fine place, make arrangements for a dwelling somewhere."

Then Lakshman, having seen the north bank, (said), "There is a stream* which meanders like a bow.

The river (Mandakini) is its bow-string; the powers of curbing the inward and outward passions, with charity its arrows, and the sins of the iron age its various game.

The mountain Chitracoot is like a hunter, and does not miss its aim, but hits (as if the game was) near."

Having said thus, Lakshman shewed the spot, and on seeing it, the chief of Raghu became delighted.

The gods, perceiving, that Ram was pleased, went with their chief.

Having assumed the guise of savage men, they erected a handsome cottage of straw and grasses.

The two beautiful houses were beyond description, one of them was handsome and small, and the other large.

(128.)

COUPLET.

The lord with Lakshman and Seeta lived in the thatched house, as Cupid looks beautiful in the dress of a devotee with Rati and spring.

VERSE.

The gods, serpents, demi-gods, and Guardians of the world, came to Chitracoot at that moment.

Ram saluted them all; and the gods, being pleased, derived the pleasure of their eyes.

---

* The letter ल in नारा has been changed here into र. Such changes are generally made in Hindi. The nominative to the verb फिर्यो is नारा.

All the gods, having showered down flowers, said, " O lord! we have got our master to-day."

Having supplicated they related to him their intolerable hardships, and afterwards went happily to their respective houses.

The son of Raghu lived at Chitracoot, and on hearing the news all the sages came.

Seeing him come, all the devotees became happy: the Moon of the Raghu family performed his obeisance.

The devotees embraced Ram, and gave him blessing for the sake of its being fulfilled.

They saw the beauty of Seeta, Lakshman, and Ram, and reckoned all their acts of devotion as fruitful.

(129.)

COUPLET.

The lord, having received the sages according to their rank, dismissed them. They now performed their devotion, worship, sacrifice and penance in their own houses with safety.

VERSE.

The savage men, having heard this intelligence, became glad as if the nine sorts* of treasure had come to their houses.

They filled the leafy cups with herbs, roots and fruits, and went like poor men to plunder gold.

Those who among them saw the two brothers, were asked by others (about the brothers) as they went along the road.

Reciting and hearing the praise of Ram, they all came and saw him.

Having placed the present before the lord, they saluted him, and on looking at him became excessively delighted.

They stood here and there like drawn pictures: the hair of their body became erect, and tears came into their eyes.

Ram, perceiving all immersed in love, received them with courtesy.

Having saluted the lord over and over again, they said humbly with folded hands :—

---

* The treasure of the god of riches, consisting of nine fabulous gems.

(130.)

COUPLET.

"Now, O lord! by seeing your feet we have become happy: since, through our good fortune, your lordship, O king of Kaushal! has come here.

VERSE.

Happy is that land, forest, road, and mountain, where, O lord! you have placed your feet.

Happy are those birds and beasts, which feed in the wilderness: their birth is rendered fruitful by seeing you.

We are all happy with our family on seeing your face with our eyes wide open.

The place you have fixed for your habitation is good, for you will remain here happy in all seasons.

We will serve you in every way, and drive away the elephants, lions, snakes and tigers.

The forests, the ravines, the mountain chasms and caves have been seen by us, O lord! at each step.

We will take you to hunt there, and shew you the ponds, waterfalls, and all places.

We are your servants with our family. Lord! do not hesitate in giving us an order."

(131.)

COUPLET.

The lord, who is the Abode of mercy, and indescribable in the Vedas, and (incomprehensible to) the minds of the devotees, heard the words of those savage men, as a father listens to the words of his children.

VERSE.

Ram is loving,* and those who are able to know him have known him.

---

* Lit. fond of love.

Ram pleased all the foresters, by saying to them tender words fraught with love.
He dismissed them, and they retired having bent down their heads to him; they came to their houses repeating and hearing the praises of the lord.
Thus the two brothers with Seeta lived in the forest, and contributed to the pleasure of the gods and devotees.
From the time that the chief of Raghu came and lived there, the forest became the giver of prosperity.
Various trees blossomed and bore fruit, and the creepers looked beautiful, elegant, good, and expanding.
Like the Kalpa tree* they were naturally beautiful, as if the forest of the gods had come there leaving (the paradise).
The swarm of bees were humming melodiously, and the three kinds of air† were blowing pleasantly.

(132.)

COUPLET.

The blue jays, Indian cuckoos, parrots, sparrow-hawks, ruddy-geese, and partridges,—all these birds were singing various songs, which were pleasing to the ear, and ravished the heart.

VERSE.

Elephants, lions, monkeys, hogs, and deer, were sporting together devoid of enmity.
When Ram wandered about to hunt, the deer especially on seeing his beauty became charmed.
All the forests of the gods which are in the world, on beholding that of Ram envied it.
The Ganges, Sarwassutty, the daughter‡ of the Sun, the daughter§ of Mekul, and sacred Godavery—
All these various rivers were praising the Mandakini.

---

* Vide notes on verse 28th.
† The cool, gentle and sweet-scented air.
‡ The Jumna.
§ The river Nerbudda in the Central Provinces rises from this mountain.

The rising and the setting meuntains,* the Koylas,† Mandar,‡ and Meru§ where all the gods live,

With the mountain Himalaya and others, sang the praise of Chitracoot.

The gods were so delighted that they could not contain themselves for joy, (knowing that Chitracoot) had reaped so much honor without any labor.

(133.)

COUPLET.

The birds, beasts, the various creepers, trees and grasses of Chitracoot, are sacred and holy,—so say the gods day and night.

VERSE.

Those, who are endowed with eyes, having seen the lord of Raghu, received the fruition of their life, and dispelled their sorrows.

The inanimate objects, on touching the dust of his feet, rejoiced and became entitled to salvation.

Such a forest and such a mountain must be naturally beautiful, full of good things, and extremely sacred.

Why should not God relate their greatness, since the Ocean of happiness dwelt there?

And having left the milky ocean|| and Oudh, came where Seeta and Ram lived.

The comforts of the forest are beyond description, though there may be a hundred thousand Sesh serpents.¶

---

* The sun is supposed to rise from the summit of one mountain, and set on the top of another.

† One of the ranges of the Himalaya. It is a fabulous place of the god of riches, and the favorite haunt of Shiva.

‡ The mountain Mandar with which the ocean is said to have been churned by the demons.

§ The name of an imaginary, but very sacred mountain, which, according to the Hindus, attains the height of about 672,000 English miles.

|| The Supreme Being is said to live in the milky ocean on a lotus.

¶ The serpent Sesh is supposed to be possessed of a thousand mouths.

How can I* then describe them? Could the tortoise of a pit lift up the mountain Mandar?
Lakshman worshipped (Ram) with his actions, mind, and words. His good nature and love were beyond description.

(134.)

COUPLET.

Having seen every moment the feet of Seeta and Ram, and knowing their love for him, Lakshman did not even in dream think of his relations, parents, and his house.

VERSE.

Seeta was happy with Ram, forgetting all about (the recollection of) her city, family and house.
On beholding the dear moon face every moment, she became happy like a female partridge.†
Seeing that the love (of her husband) was daily increasing, she was as happy as a female ruddy goose in day-light.‡
The mind of Seeta was so much attached to the feet of Ram, that the forest appeared to her dear like a thousand Oudhs.
(She lived) with her beloved husband in the cottage, and her dear family were the deer and birds.
The wives of the devotees, and the devotees themselves were to her as mothers-in-law and fathers-in-law; the herbs, roots and fruits were her nectareous food.
The beautiful mattress with her husband, was equal to a hundred comfortable beds of Cupid.
By seeing whom, people become the Guardians of the regions, can worldly enjoyments fascinate them?

(135.)

COUPLET.

Since men, who remember Ram, disregard enjoyments like a straw, hence it is not a matter of surprise for Seeta (to do so likewise), as she was the wife of Ram and the mother of the world.

---

* The poet is the speaker here.
† Vide notes on Stanza I.
‡ Vide notes on verse 62nd.

VERSE.

In whatever things, Seeta and Lakshman might derive pleasure, Ram did that which was told him.

He mentioned to them the stories of olden times, and Lakshman and Seeta heard them with pleasure.

Whenever Ram thought of Oudh, his eyes became filled with tears.

Having recollected his parents, family and brothers, and the love, good nature and service of Bharat,

The lord, who is the ocean of mercy, became afflicted, but knowing the time bad, comforted himself.

Seeta and Lakshman, on seeing (his state), were destressed just as a shadow follows a man.

The son of Raghu, who was patient, merciful and the sandal* to the hearts of his votaries, having witnessed the state of his wife and brother,

Began to repeat some religious doctrines; and Lakshman and Seeta on hearing them derived pleasure.

(136.)

COUPLET.

Ram with Lakshman and Seeta lived in the thatched cot, as Indra resides in Paradise with Sachee and Jayanta.†

VERSE.

The lord protected Seeta and his younger brother thus, as the *cornea* of the eyes in the eyelids..

Lakshman worshipped Seeta and Ram, as a fool does his own body.

Thus the lord lived happily in the forest; the birds, beasts, gods, and devotees being friendly to him.

I‡ have related the pleasant (history) of Ram going to the forest, now listen how Sumanta came to Oudh.

---

* Vide notes on verses of Quatrain V.

† Sachi was the wife of Indra, and Jayanta his son.

‡ The poet.

The pilot, having caused the lord to reach (his destination,) returned, and saw the chariot with the minister.

Finding the minister afflicted, the pilot became so distressed that it was beyond description.

Calling out Ram, Seeta and Lakshman, he (the minister) fell distressed on the surface of the ground.

The horse on looking at the southern direction was neighing, like a bird which becomes restless on being divested of its plumes.

(137.)

COUPLET.

He would neither eat his grass nor drink water, but let fall tears from his eyes. All the pilots became grieved on seeing the horse of Ram.

VERSE.

The pilot, being patient, said, "Now, O Sumanta! give up grieving.

You are wise, and acquainted with spiritual knowledge; do you comfort yourself seeing that God is unfavorable.

Having uttered many tender words, he seated him in the chariot *nolens volens.*

Overpowered with grief he could not drive the chariot, for the pain of the separation of Ram had hardened* his mind.

The horse, being restless, could not walk on the road, as if a wild deer was tied to the chariot.

Being restive he fell on the ground, and again turned back and looked behind; for the acute pain of the separation of Ram had made him restless.

Whoever uttered the names of Ram, Lakshman and Seeta, the horse looked at him neighing.

How can the state of the horse through separation be described; he was like a snake, which is restless without its gem.

---

* Lit. made crooked.

(138.)

COUPLET.

The pilot became overcome with sorrow on seeing the horse of the minister. He ordered four of his good servants, and told them to accompany the charioteer.

VERSE.

Guh returned having caused the charioteer to reach (Oudh), but his pangs of separation were beyond description.

The pilots taking the chariot went to Oudh, and became every moment plunged in sorrow.

Sumanta being restless through grief, and overcome with anxiety, (said), " Fie on this life without Ram !

This vile body will not last in the end, but it could not (now) gain fame by leaving Ram.

My life has made itself worthy of a bad name and sin, wherefore does it not depart ?

O you of evil disposition ! you have lost the opportunity. Why does not your heart break now into two pieces ?"

Rubbing his hands and beating his head, he regretted like a miser who has lost a vast fortune.

Making a vow, and calling himself a great hero, he quickened his pace like a warrior flying from the battle.

(139.)

COUPLET.

As when a brahmin, wise man, the knower of the Vedas, or a respectable, good and illustrious person, being deceived, drinks wine (and afterwards repents), in the same manner, the minister was thoughtful.

VERSE.

As a nobleman's wife, who is virtuous and wise, and whose actions, mind and words (are at the disposal) of her god-like husband,

Remains subjcet to fate on leaving her (husband), in the same manner there was a great pain in the heart of the minister.

His eyes were full of tears, and his sight was dim; his ears could not hear, and his mind had become restless and oblivious.

His lips were dry, and his mouth as if shut up with bird-lime; his life was not departing, for there was the gate* of the promise (of Ram's return) in his mind.

He was so disfigured that it was formidable to look at him. It seemed as if he had killed his father and mother.

Great loss and shame were felt† in his mind, as when a sinner thinks of the road to the region of Death.

He could not speak, but regretted (thus in his mind), "How shall I see Oudh?

Whoever will see the chariot without Ram, will look at me frightened.

(140.)

COUPLET.

When all the men and women of the city, being restless, will ask me running, I will then answer all, fixing the thunderbolt in my mind.

VERSE.

When all the mothers, being distressed and afflicted, will ask me, what shall I say to them, O God!

When the mother of Lakshman will ask me, what good news shall I give her?

When the mother of Ram comes running like a cow attracted by the remembrance of her young one,

I shall say in reply to her question that Ram, Lakshman and Seeta have gone to the forest.

Whoever asks I shall answer him so. I shall now go to Oudh, and derive this pleasure.

When the king, whose life is at the disposal of Ram, shall ask being distressed and afflicted,

---

* An odd simile—the word *hope* would have been better.

† Lit. became spread.

With what presumption (face) shall I say to him this, that having carried your sons with safety (to the forest) I have just returned?

On hearing the news of Lakshman, Seeta and Ram, the king will leave his body like a straw.

(141.)

COUPLET.

Why does not my heart rend like the mud, when its lover the water leaves it? God has inflicted on my body such a wound knowingly."

VERSE.

He was thus regretting on the road, when the chariot soon reached the banks of the Tamsa.

With entreaties he dismissed the pilots, who, after falling at his feet, and being overcome with sorrow, returned.

The minister entered the city frightened, as if he had killed a spiritual tutor, a brahmin or a cow.

He passed the day sitting under a tree, and in the evening got his opportunity.

He entered Oudh in darkness, and went to the palace leaving the chariot at the door.

Those who received the news came to the royal door to see the chariot.

Knowing the chariot, and seeing the horse restless, their bodies were dissolved like hail* in the sunshine.

Ths women and men of the city were as afflicted, as fishes when the water becomes dried up.

(142.)

COUPLET.

On hearing the arrival of the minister all the queens of the seraglio became uneasy. The palace looked dreadful to him, as if it was the haunt of ghosts.

---

* घोरा is put for घोला.

VERSE.

All the queens being afflicted asked him, but no answer came, and his words were confused.

Neither his ears heard, nor could his eyes perceive; he asked every body the king's whereabouts.

The handmaids, seeing the minister unhappy, took him to the house of Kaushallya.

Going there, Sumanta saw the king like the moon shining without her rays (nectar).

He had neither food nor sleep, and was in a state of undress: he was lying on the ground very dirty.

He was sighing and sobbing like Yayati,* who fell from Paradise.

Every moment his heart was heaving sighs as the bird Sampati,‡ when it had fallen down with its feathers burnt.

The lover of Ram (Dasharath) had been calling out, 'Ram!' and uttering again the names of Ram, Lakshman and Seeta.

(143.)

COUPLET.

The minister, having seen (the king), said, 'May you live for ever!' and performed his obeisance. The monarch, having heard (his words), got up restlessly, (saying), "Tell me, O Sumanta! where is Ram?"

---

* King Yayati was the father of Yadu, from whom Krishna was descended. Having performed many sacrificial and religious acts, he, with the view of obtaining the place of Indra, went to Paradise. Indra gave him a very favourable reception, seated him on his own throne, and having extolled his virtues, archly enquired if they were so great as to entitle him to be the king of the immortals. The king, on hearing this, spoke in high terms of his own qualities, and as he was relating them, the amount of his good acts decreased in proportion, till it was reduced to nothing. The gods then at the direction of Indra, hurled him to the region of Death.

† Sampati was the son of the well-known Garoor. He laid a bet with his brother on the condition that whoever should touch the sun should be called a hero. One morning when the sun was up, they flew towards the sky to touch him, but his brother, getting near the luminary, was unable to bear the intensity of his heat. Sampati took him under his wing, and rose higher up, but unfortunately all his feathers were burnt, and he himself fell on a mountain.

VERSE.

The king embraced Sumanta, as if while drowning he got a support.

With affection he seated him near him, and asked him with eyes filled with tears.

"Tell me, O loving friend! the good news of Ram; where are Ram, Lakshman and Seeta?

Have you brought them back, or did they go to the forest?" On hearing this, the eyes of the minister became overflowed with tears.

Restless with grief, the king enquired again, "Tell me the news of Seeta, Ram and Lakshman."

The king, recollecting the beauty, merit, good nature and character of Ram, became grieved, (and said),—

"Having made him hear (the promise) of royalty, I sent him to the forest, but, on hearing it, he felt neither happiness nor unhappiness in his mind.

At the separation of such a son my life has not departed, who is a greater sinner than I?

(144.)

COUPLET.

O friend! take me where Ram, Seeta and Lakshman are; or else, my life wants to go there now, I tell you truly."

VERSE.

The king asked the minister repeatedly, "O friend! tell me the news of my sons.

Listen, O friend! devise that plan, by which you may shew me Ram, Lakshman and Seeta soon."

The minister, having become patient, said humbly, "O king! you are learned and wise.

O lord! you are brave, patient, and virtuous, and are worshipped in the society of good men.

Birth and death, the enjoyment of pleasures and the sufferings of misfortunes; loss and profit, and the meeting with and separation from the beloved,

Are subject, O lord! to time and fate, just like night and day (which revolve) uninterruptedly.

Fools rejoice in happiness but weep in misery, whereas the wise thinks both-alike in his mind.

Reflect in your mind, be patient, and give up sorrows, O well-wisher of all!

(145.)

COUPLET.

The first (day, Ram) halted at the Tamsa, and on the second at the bank of the Ganges, then having bathed and drank water, the two brothers with Seeta remained there.

VERSE.

The pilot did much service, and he (Ram) that night passed at Singber.

When it was morn, he sent for the milk of the fig-tree, and made on his head the matted crown.

The friend of Ram then brought the boat; Ram went into it, and also made his wife do so.

Lakshman, having made a bow and arrow, held them (in his hand), and went on board the boat with the order of the lord.

Seeing me sad, Ram said to me these sweet words having become patient.

" O sire! give my regards to my father, having held his lotus feet over and over again.

You will fall at his feet and thus supplicate, 'O father! do not be sorry for me,

Since my welfare on the forest road (depends) on your mercy, favor and virtue.

VI.*

STANZA.

O father! having gone to the forest by your favor, I may gain all sorts of pleasure, and having performed your order may see your feet safely when I come back.'

And then falling at the feet of my mothers, you will comfort them and make many entreaties. Tulsi says, strive to do that thing by which the king of Kaushal may live happy.

---

* Vide notes on page 93rd.

VI.*

Quatrain.

You will tell the message to my spiritual preceptor, having held his lotus feet over and over, and again give him that advice by which the king of Oudh may not be sorry for me.

Verse.

Having bowed down before the citizens and my family, you will make them hear my entreaties, O father !
That man is my well-wisher in every way, through whom the king may remain happy.
When Bharat comes you will give him the message, that he should not forsake justice on receiving the royal dignity.
Take care of the subjects with your actions, mind and words, and worship the mothers, regarding them all alike ;
And also fulfil the duties a brother, by doing service to parents and relatives.
O brother ! rule the kingdom in such a manner that no one may grieve for me."
Lakshman uttered some harsh words, but Ram forbade him, (and spoke) to me courteously.
He conjured me over and over again, and requested me not to speak of the childishness of Lakshman (to you).

(146.

Couplet.

Seeta, being overcome with love, for the sake of saying something sent her compliments. Her words lagged, her eyes became filled with tears, and the hair of her body stood erect.

Verse.

At that moment having received the sanction of Ram, the pilot steered his vessel to the other side (of the river).
The Emblem of the Raghu family thus went on, and, having fixed the thunderbolt in my heart, I stood and beheld.
How can I describe my own troubles, I have returned alive with the message of Ram."

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* Vide notes on page 93rd.

The minister, having spoken these words, remained (silent,) and became agitated with losing (Ram), and with (his own) shame.

The king, having heard the words of Sumanta, fell on the ground with a severe pain in his mind.

He was extremely restless, and his mind was overspread with fascination, just as dirty water surrounds fishes.

All the queens were bewailing and shedding tears; how can such a great misfortune be described?

On hearing their lamentations even Grief was overcome with grief, and the patience of Patience fled.

(147.)

COUPLET.

On hearing the wailings of the king, there was a great shock in Oudh, as when a heavy thunderbolt falls in a large forest of birds at night.

VERSE.

The life of the king came to his throat, (and he looked) like a restless serpent without its gem.

All his senses became quite numbed, like a forest of lotuses without water.

Kaushallya saw the king so emaciated, (that he looked) like the sun of the solar race when setting in day-time.*

Having controlled her feelings, the mother of Ram spoke according to the season;—

"O lord! reflect in your mind and consider that the separation from Ram is a boundless ocean.

You are as a pilot, and the promise of his return the ship, in which all your beloved merchants (relatives) have taken their passage.

Have patience, and then you will get to the other side of the river; otherwise all the family will be drowned.

If you, O dear one! attend to my prayers, you will then find Ram, Lakshman and Seeta again."

---

* दीन is here spelt with a long *i* in order to preserve the metre. It means "day." The proper sense of the verse is that king Dasharath, who was the chief of the solar race, was going to die an untimely death.

(148.)

COUPLET.

The king, having heard the sweet words of his beloved, looked at her with eyes opened, like a poor fish which flutters (for life) when cold water is sprinkled on it.

VERSE.

Having become patient, the king got up, and sat down (saying,) " Tell me, Sumanta! where is the merciful Ram ?

Where is Lakshman and the loving Ram, and where is my dear daughter-in-law Seeta ?"

The king was uneasy, and lamenting very much; the night appeared like a *yog*,* and would not end.

The remembrance of the curse† of the blind sage came to his mind : he related all the circumstances to Kaushallya.

In describing such adventures he grew uneasy, (and said), " Woe unto this life without Ram.

What shall I do by preserving such a life, which has not fulfilled the promise of my love ?

O son of Raghu, the beloved of my life! It is a long time since I have lived without you.

O Seeta, Lakshman and Ram! the friend of a father, and the cloud for the *chatuk*‡ of my mind."

149.)

COUPLET.

Uttering the name of Ram several times, the king, on account of his separation from him, left his body, and went to the abode of the gods.

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* The Hindus reckon four ages: the *satya* or golden age comprising 1,728,000 years; the *treta* or silver age 1,296,000 years; the *dwapar* or brazen age 864,000 years; and the *kali* or iron age 435,101 years.

† Alluding to the story of king Dasharath killing the son of a blind devotee, having mistaken him for a deer, and the consequent imprecation of the sage at the loss of his only child. The curse was that he should, one day, die on account of being separated from his son.

‡ Vide couplet 51st.

VERSE.

King Dasharath received the fruit of his life and death, and in the (three) worlds all his pure fame was spread.

He lived by seeing the moon face of Ram, and his dying during his separation from him, made his end bitter.

Overpowered with grief, all the queens shed tears, and recounted his beauty, virtue, power, and bravery.

They bewailed very much, and fell on the ground over and over again.

The male and female slaves lamented restlessly, and the citizens wept in every house, (saying),—

"To-day the sun of the solar race has set; he was the limit of virtue, and the receptacle of merit and beauty."

They all cursed Kaikai, who made the world blind.

Thus they mourned from night till morn, when all the sages and wise men came.

(150.)

COUPLET.

Then the sage Bashishta, in accordance with the then time, related many historical facts, and removed the sorrow of all by displaying his wisdom.

VERSE.

Having filled a boat with oil, he placed the body of the king, and having sent for a messenger instructed him thus :—

"Run and go to Bharat soon, but do not tell the news of the king to any body.

You will tell this much to Bharat, that your spiritual preceptor has sent for you two brothers.

Having heard the order of the sage, the messenger ran with such speed that he put to shame a swift horse.

From the time that disturbances began to take place in Oudh, evil omens happened to Bharat since.

At night he saw fearful dreams, and made thousands of evil conjectures when he awoke.

He fed the brahmins and gave alms every day, and worshipped Shiva in various ways.

Having propitiated Shiva, he prayed in his mind for the welfare of his father, mothers, family, and brothers.

(151.)

COUPLET.

Bharat was thus anxious in his mind, when the courier arrived there. On hearing the order of his spiritual tutor, he set out having propitiated Ganesh.

VERSE.

Having gallopped his horse, he went with the speed of wind, and passed over winding rivers, mountains and forests.

There was a great anxiety in his mind, and nothing pleased him. He wished in his mind that he could fly.

One second passed him like a year : thus Bharat came near the city.

On entering the city evil omens were seen ; the burial-grounds and the banks of rivers were making uncouth sounds.

Donkeys and jackals were crying out so hideously that on hearing them the mind of Bharat became agitated.

The ponds, rivers, forests and gardens were shorn of their beauty, but the city particularly looked dreadful.

Birds, beasts, horses, and elephants were dreadful to look at, as if the evil disease of Ram's separation had destroyed them.

The men and women of the city were very sad, as if they had all lost their property.

(152.)

COUPLET.

The citizens had thronged together but were silent ; they saluted him, and passed along (slowly) ; but as Bharat could not enquire of their welfare, he became sorry.

VERSE.

Markets and roads were dreadful to look at, as if some one had set fire to the ten sides* of the city.

The daughter of Kaikai, having heard of the arrival of her son, became glad. She was the moonlight of the lotus of the solar race.†

---

* Vide notes on verse 81st.

† The lotuses are said to wither by the touch of moonlight.

Having prepared platters with lamps she ran joyfully, and receiving him at the door carried him to her house.

Bharat saw the family unhappy, as if they had been destroyed like a forest of lotuses by snow.

Kaikai was as glad in her mind, as a savage woman who becomes happy after having set fire (to the wood).

Seeing her son thoughtful and silent, she enquired of the welfare of her father's palace.

Bharat, having related all the welcome news, asked about the welfare of his own family.

" Tell me how is my father, and how are all my mothers, and how are Seeta, and the dear brothers Ram and Lakshman ?

(153.)

COUPLET.

On hearing the affectionate words of her son, and filling her eyes with false tears, the sinful woman uttered words, which were like darts to the ear and heart of Bharat.

VERSE.

" O son ! I have arranged all things, in which (arrangement) the poor* Manthora became my friend.

But God in the midst threw obstacles,† for, the king has departed to the city of Indra.

On hearing this, Bharat was overcome with grief, as when an elephant becomes frightened by the roaring of a lion.

Calling out ' Oh father ! Oh father !' he fell on the ground extremely distressed.

" At the time of your departure I could not see you, you did not entrust me, O father ! to Ram."

Again having comforted, and recovered himself, he got up (saying)," Tell me, O mother ! the cause of the death of my father.

On hearing the words of her son Kaikai spoke, as if she gave poison after rending the soft part (of his body).

From the very commencement, the wicked and hard-hearted woman related all her doings with a happy mind.

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* The word बिचारी is borrowed from the Persian بیچاری "a helpless woman."

† Lit. spoiled some work.

(154.)

COUPLET.

Bharat forgot the death of his father on hearing of the going of Ram to the forest, but having again in his mind known himself to be the cause of it, he remained stupified and silent.

VERSE.

Seeing her son grieved she comforted him, but it was like applying salt to a burning (place).

"O son! you ought not to be sorry for the king: he has gained good actions and fame, and has enjoyed much.

While alive he received the fruit of his birth, and in the end went to the house of Indra.

Having considered this, give up sorrow, and reign in the city with your courtiers."

On hearing this the prince shrank very much from fear, as if fire had been applied to the wound which had become suppurated.

Having become patient, and heaved a deep sigh, (he said), "O sinful woman! thou hast ruined the family in every way.

If such was thy evil design, why then didst thou not kill me at the time of my birth?

Having cut the tree, thou hast irrigated the branches, and for the sake of keeping the fishes alive thou hast thrown away water?

(155.)

COUPLET.

I have a father like Dasharath of the solar race, and brothers like Ram and Lakshman, but thou, O mother! hast become my mother, what can be done with God?

VERSE.

When thou the evil-minded one thoughtest of doing mischief, did not thy heart tear to pieces?

At the time of asking boons, did not thy heart ache, and did not thy tongue burn, and thy mouth fill with worms?

How did the king confide in thee ? At the time of death God robbed his sense.
Even God does not know the state of the minds of women : they are the mine of deceit, sin, and crime.
The king was simple, good-natured and pious, how could he know the character of women ?
What living creature is there in this world, to whom Ram is not dear ?
Such a Ram has become thy enemy, who art thou ? Tell me truly.
Whoever thou art, go and blacken thy face, and sit out of my eyes (sight).

(156.)

COUPLET.

God has created me out of the womb (heart) which is the enemy of Ram. Who is more sinful than I ?—my saying any thing to thee will be of no use."

VERSE.

When Satrughan heard of the wickedness of the mother, his body burnt with anger, but he could do nothing.
At that instant the hunch-backed woman came there, dressed in different clothes and ornaments.
The younger brother of Lakshman having seen her, became filled with anger, as if the blazing fire had got the offering of *ghee*.
Springing he aimed at her and kicked her hunch : she fell headlong on the ground, and screamed aloud.
Her hunch was fractured and her forehead split ; her teeth were broken, and blood gushed from her mouth.
(She said), "God ! what mishcief have I committed ? In doing good I received bad fruit ?"
Again Satrughan having seen (the hunch-backed woman,) who was wicked from head to foot, began to drag her forcibly by her hair.
But Bharat, the receptacle of mercy, let her go. The two brothers then went to Kaushallya.

(157.)

COUPLET.

Her clothes were dirty, (her countenance) disfigured and melancholy, and her body lean and loaded with grief, just as the forest of gold lotuses and beautiful creepers when destroyed by snow.

VERSE.

The mother on seeing Bharat ran (towards him), and fell on the ground senseless.

On seeing this Bharat became very much distressed, and fell at her feet forgetting the state of his own body.

(He said), "O mother! shew me where is my father, and where are Seeta, and the two brothers Ram and Lakshman?

Why has Kaikai been born in the world, and being born why did she not become barren?

She is the disgrace of the family, and has given me birth. She has made me worthy of a bad name, and an enemy to my friends.

Who in the three worlds is unfortunate like me, since for my sake, O mother! such has been your plight?

My father has gone to Paradise, and the Emblem of the Raghu family to the forest, but I am the sole cause of all these mischiefs.

Woe unto me! I have become the fire for the forest of reeds, and the source of insufferable hardships, misery, and crime.

(158.)

COUPLET.

The mother, on hearing the tender words of Bharat, regained her sense, and got up again. She raised him up, embraced him, and wiped the tears from his eyes.

VERSE.

The simple-hearted mother clasped him to her heart, and became as happy as if Ram had come back.

She again embraced the younger brother of Lakshman; but her sorrow and love (were so great) that they could not be contained in her mind.

On seeing her good nature every body said, "She is the mother of Ram, why should it not be so?"

The mother, having made Bharat sit on her lap, wiped his tears, and thus said tenderly:—

"O son! I am your sacrifice, do you now become patient, and knowing this to be an evil moment, give up sorrow.

Do not think in your mind of this mischief and scandal, knowing that the works of fate and time are unavoidable.

Do not, O son! impute blame to any body: God is unkind to me in every respect.

He who has made me survive under such misfortunes, who knows now what would please Him?

(159.)

COUPLET.

By the order of his father, O son! Ram left off ornaments and clothes: there was neither surprise nor joy in his mind; he put on a dress of the bark of the tree.

VERSE.

His face was cheerful, and in his mind there was neither anger nor passion: he comforted us all in every way.

Seeta having heard of his going to the forest accompanied him; she was so attached to the feet of Ram that she would not stop.

When Lakshman heard this he too went with him, though Ram persuaded him to remain.

Then Ram, having bent his head to all, set out with Seeta and his younger brother.

Ram, Lakshman, and Seeta went to the forest. I could not go with them, nor could I send my life after them.

All this happened before my eyes, and yet this wretched life of mine did not leave the body.

I am not ashamed of myself on seeing my own love, when I have a son like Ram, and I am his mother.

The king knew well what were life and death, but my heart is equal to a hundred thunderbolts."

(160.)

COUPLET.

On hearing the words of Kaushallya, all the queens with Bharat wept sorrowfully. The palace was like a house of grief.

VERSE.

The two brothers, Bharat and his younger, were weeping sorrowfully, and Kaushallya clasped them to her heart.

She comforted him in many ways, and said words of wisdom and sense.

Bharat also related many interesting things out of the Puranas and Vedas to his mother.

His speech was agreeable, guileless, pure, and simple, and he uttered thus having joined his two hands :—

" Those* sins (which are committed) by killing a mother, father, spiritual tutor, and cow, and by burning cowsheds, and the cities of brahmins,†

Those sins which are committed by killing a wife and a boy, and by giving poison to a friend or a king,

And those sins and minor crimes which arise from actions, words and minds, as the poets have said,

Let such sins fall on me, O God ! if this is done, O mother ! by my consent.

(161.)

COUPLET.

Those who leave the feet of Vishnu and Shiva, and worship evil spirits, may God, O mother ! reduce me to their state, if it is done by my consent.

VERSE.

Those who having extracted‡ the virtue sell the Vedas, and those backbiters who speak of the sins of another;

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* जे is the plural of जो " that."

† महिसुरपुर (महि the earth, सुर gods, पुर city) i. e. city of the gods of the earth, or city of the brahmins.

‡ Lit. milked.

Who are deceitful, wicked, quarrelsome and angry, and the revilers of the Vedas and enemies of the world;

Who are avaricious, dissolute, fickle-minded and false, and covet the wealth and wife of another,

Let me receive their hard fate, O mother! if this be done by my consent.

Those who are not fond of the society of the good, and have turned their faces from the path of righteousness, and are wretched,

Who have not worshipped Vishnu in their human form, and to whom the praises of Vishnu and Shiva are not pleasing,

Who, having quitted the Vedic path walk on the wrong way, and having assumed a villain's form, deceive the world,

May Shiva give me their punishment (state), if I knew, O mother! this secret.

VII.*

Stanza.

Listen, O mother!† I am the slave of the Abode of mercy with my mind, words and actions; the wise Ram sits in my heart, and knows my love, deceit or cunning."

On saying this much, his eyes let fall tears, the hair of his body became erect, and the nails of his fingers began writing on the ground.‡ The mother again embraced him, knowing him to be really attached to the feet of Ram.

(162.)

Couplet.

The mother, on hearing the words of Bharat, which were naturally true and guileless, said, "O son! with your words, mind and actions, you are always attached to Ram.

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* Vide notes on page 93rd.

† The word री is here used for the sake of endearment.

‡ Vide notes on verse 56th.

VERSE.

Ram is your soul of souls, and you are dearer to Ram than his life.

If the moon casts poison, snow pours forth fire, the aquatic animals become disgusted with water,

And if one, being gifted with reason, does not leave his folly, yet you will never be the enemy of Ram.

Whoever shall say in the world that it was done by your consent, will never even in dreams receive happiness and salvation."

The mother, having said thus, embraced Bharat; milk flowed from her breast, and her eyes became filled with tears.

In these various lamentations, they passed the night sitting.

The sages Bamdev and Bashishta came, and summoned all the ministers and nobles.

The sage (Bashishta) advised Bharat in many ways, having recited to him appropriate moral sayings.

(163.)

COUPLET.

"O son! be patient in your mind, and act according to the opportunity (that has been offered) to-day." Bharat on hearing the words of his spiritual preceptor got up, and ordered (his men) to do every thing.

VERSE.

The body of the king was washed according to the Vedas, and a very splendid bier was made.

Bharat, having held the feet of all his mothers, made them stay at home;* and they remained desirous of seeing Ram.

Several loads of sandal wood and aloes were brought as well as various kinds of choicest perfumery.

On the banks of the Sarju,† a funeral pile was erected, which was like a beautiful ladder to Paradise.

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* Because the queens had resolved to become Suttee.

† The city of Oudh is situated at the banks of this river.

Having thus completed the burning rites, and performed the necessary ablutions, he infused with both hands the seeds of *sesamum* with water (on the ground invoking the name of the deceased.)

Having consulted the Codes, Vedas and Puranas, Bharat performed the ceremony of offering balls of rice and flour (to his father) for ten days.

In whatsoever manner the sage directed him, he carried out (his instructions) every* way.

Having distributed many cows, horses, elephants and conveyances, he became pure.

(164.)

COUPLET.

Bharat gave thrones, jewels, clothes, food, lands, riches and houses to brahmins. They took them, and their wishes were fulfilled.

VERSE.

For the sake of his father whatever Bharat did, can not be described even with a hundred thousand mouths.

The sage having calculated a propitious day came, and summoned all the nobles and ministers.

When all arrived, and sat in the royal assembly, the two brothers were then sent for.

Bashishta, having seated Bharat near him, spoke words full of moral and wisdom.

The sage related the past history with the actions of the cruel Kaikai.

He extolled the king's virtue, vows, veracity, and the (manner of) his leaving the body, and fulfilling the (duties of) love.

In describing the merits, virtue, and good nature of Ram, the eyes of the sage became filled with tears, and the hair of his body stood erect.

Again having related the love of Lakshman and Seeta, the learned devotee became immersed in grief and affection.

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* *i. e.* thousand.

(165.)

COUPLET.

The sage, being sad, said, " Listen, O Bharat ! fate is powerful, since loss and profit, life and death, fame and disgrace, are in the hands of Providence.

VERSE.

Thinking this whom will you blame, and why will you be angry with any body without cause?

O son! consider this in your mind, that king Dasharath is not deserving of pity.

But that brahmin* is deserving of pity, who is deprived of the (advantages of the) Vedas, and becomes absorbed in worldly concerns at the expense of his religion.

That king is deserving of pity, who does not know the rules of justice, and to whom his subjects are not dear as his life.

That Vaishya is deserving of pity, who is a miser though rich, and who does not respect his guests and the votaries of Shiva, and is not wise.

That Sudra is deserving of pity who insults a brahmin, and is talkative, fond of respect and proud of his wisdom.

Again that woman is deserving of pity, who deceives her husband, and is wicked, quarrelsome and self-willed.

That disciple is deserving of pity, who breaks his own promise, and does not obey the order of his master.

(166.)

COUPLET.

That householder is deserving of pity, who, being under the power of delusion, forsakes the path of virtue; also that devotee is deserving of pity, who is hypocritical and wanting in discretion and love.

---

* The poet here describes the four tribes of the Hindus. 1. The brahmins or the sacerdotal class. 2. Kshatri or the military class. 3. Vaishya or the agricultural or mercantile class. 4. Sudra or the servant class.

VERSE.

That anchorite is deserving of pity, who, having left his penance, thinks of enjoyments.
That slanderer is deserving of pity, who is angry without any cause, and quarrels with his parents, tutor and friends.
That malevolent one is deserving of pity in every way, who rears his own body, and is extremely cruel.
In every way that one is deserving of pity, who, having given up hypocrisy, does not become the servant of Vishnu.
The king of Kaushal is not an object of pity, for his power is known in the fourteen regions.
There never was, nor is, nor will be such a king, O Bharat, as your father was.
Brahma, Vishnu, Shiva, Indra, and the king of all quarters, describe Dasharath's tale of virtue.

(167.)

COUPLET.

Tell me, O son ! in what manner can any body give him praise, when he has such noble sons like Ram, Lakshman, you and Satrughan ?

VERSE.

The king is lucky in every way, and hence to grieve for him is ineffectual.
Having heard and understood all these, give up sorrow, and placing on your head the order of the king, obey it.
The king has given you kingly dignity ; you ought therefore to verify the words of your father.
He who became separated from Ram on account of his promise, gave up his life from the fire of the separation of Ram,
And was true to his word, and (cared) not for his life, fulfil O son ! the promise of such a father.
Carry out the order of the king with all your heart, since in this in every way your well-being consists.
Parsuram* obeyed the commands of his father by killing his mother, and all the world bears witness to this.

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* Parsuram was the youngest son of Jamodagni. One day the devotee ordered his wife, Renooka, to get some water for his ablu-

The son of Yayati* gave his youth to him ; hence in (carrying out) the order of a father there is no sin.

(168.)

COUPLET.

Having disregarded the distinction between right and wrong, those who obey the commands of their fathers, become entitled to happiness and good name, and live in the house of the king of the gods.

VERSE.

You must obey the order of the king, govern his subjects, and give up sorrow.

The king shall receive happiness in Paradise, and no blame shall be attached to your good actions and name.

According to the Vedas, and to the consent of all, to whomsoever the father gives the royal mark, he receives it.

Govern the kingdom, and do not care for a bad name ; listen to my words knowing them to be good.

On hearing this Ram and Seeta will be pleased, and no wise man shall call it improper.

All the mothers, such as Kaushallya and others, will rejoice at the happiness of the subjects.

Ram knows your heart, and bears good will towards you in every respect.

When Ram shall come back, you will make over the kingdom to him, and then serve him with sincere love."

---

tion. She went to fetch it from the river, but, on seeing the gorgeous beauty of Gritachi, a dancing-girl of Indra, passing in the air, she was so dazzled that she stood fixed on the road for a few moments till she passed and was out of sight. When she returned home with water, her husband was angry at her delay, and ordered his eldest son to behead her. He and afterwards his three brothers refused to commit such an unnatural act. Jamodagni was incensed, and then ordered his youngest son Parsuram to cut off the heads of his mother and his four brothers, which he did without the least hesitation.

* Vide Prem Sagar, chapter 46th, paras. 5th and 6th.

(169.)

COUPLET.

The ministers, with hands folded, said, "You must please perform the order of your spiritual preceptor, and when Ram comes you will then do what is proper."

VERSE.

Kaushallya, having become patient, said, "O son! this is the command of your father and spiritual tutor.
Regard it, and obey it knowing it to be good, and give up sorrow considering this to be the work of fate.
Ram is in the forest, and the king in Paradise, and you, O son! are thus distressed."
"O son!" continued the mother, "You are the support of your family, subjects and ministers.
Seeing the unkindness of God, and the unfavorableness of time, do you have patience, I, your mother, am your sacrifice.
Having placed the order of your spiritual tutor on your head obey it, and remove the troubles of the subjects by governing them."
The command of the spiritual tutor, and the wish of the ministers were as sandal* to the heart of Bharat on hearing them.
But on listening again to the tender words of his mother, imbued with the juice of good nature, love, and simplicity,

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VIII.†

STANZA.

Bharat became uneasy.‡ His lotus-like eyes began to shed tears, thus irrigating the new germ of separation in his mind.
At that moment every one seeing that state, forgot the recollection of their ownselves. Tulsi says with admiration that (Bharat) is the limit of respect and guileless love.

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* As the sandal has no cooling effect on the mind but on the body, the words of his spiritual tutor and ministers made no impression on him.

† Vide notes on page 93rd.

‡ I have not translated, the first six words in this stanza for fear of repetition.

VII.*

Quatrain.

Bharat, the bearer of the load of virtues, having become patient, folded his lotus-like hands, and dipping them in the nectar of words, gave proper answers to all.

Verse.

"The spiritual tutor has given me very good advice, which has been seconded to by the subjects and ministers.

My mother also justly gave me the order; hence it behoves me certainly to carry it out with all my heart.†

On hearing the kind words of my spiritual preceptor, parents and master, my mind is delighted, and, knowing them to be good, I ought to carry them out.

If I consider their propriety or impropriety, then my virtue will depart, and the burden of sins will rest on my head.

You have given me such advice as is wholesome, and following it will be advantageous to me.

Although I understand it very well, still it does not please my mind.

Now do you listen to my prayer, and advise me accordingly.

I give you answer, but pardon my faults. A good man never counts the faults and merits of one who is distressed.

(170.)

Couplet.

My father is in Paradise, and Seeta and Ram in the forest, but you request me to reign. Do you in this consider my well-being or your own object?

Verse.

My well-being consists in serving the husband of Seeta, but the wickedness of my mother has deprived me of (this privilege).

I have found this on reflection that there is no other means of (gaining) good for me.

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* Vide notes on page 93rd.

† Lit. placing on my head.

Of what reckoning then is this kingdom full* of sorrow without my seeing the feet of Lakshman, Ram and Seeta?

Ornaments without clothes are of no use but are a weight, and penance without the worship of Brahma is of no avail.

For a sickly body enjoyments of all kinds are useless, and devotion and penance are of no use without the worship of Vishnu.

A life is worthless without a healthy body, and thus every thing of mine is of no avail without Ram.

Give me the order to go to Ram; this is my only vow, and in this consists my well-being.

Having made me the king you desire your own good, do you say this through love or folly?

(171.)

COUPLET.

I am the son of Kaikai and evil-minded. I have become the enemy of Ram, and lost my shame; whereas, you, being influenced by delusion, long for happiness (from me)!! Who can be meaner than I in the kingdom?

VERSE.

I say truly, and you should believe me that it is necessary to have a virtuous king.

But when you will give me the kingdom against my will, then the earth shall go to the lowest of the infernal regions.

Who is there like me in whom sin dwells, and for whose sake Seeta and Ram went to the forest?

The king sent Ram to the forest, and at his separation went to Paradise.

But I, the wicked one, am the cause of all mischief, and hear silently† and attentively every thing.

I see this house without Ram, and still my life has remained bearing the taunts of the world.

Ram is pure, and indifferent to the pleasures of the world, but a covetous monarch hankers after enjoyment.

How much shall I speak of the hardness of my heart, which, having baffled a thunderbolt, has obtained credit?

---

* Lit. assemblage of sorrow.

† Lit. sitting.

(172.)

COUPLET.

An effect is more difficult than a cause; do not blame me. A thunderbolt is made of bone,* and very hard iron of stone.

VERSE.

This body which is produced from Kaikai is loved by my detestable life. Let it now be satisfied with affliction.

If in the separation from the dear one my life becomes agreeable to me, I shall then see and hear many things hereafter.

(Kaikai) has sent Lakshman, Ram and Seeta to the forest, and her husband to Paradise, and thus secured her own well-being.

She has taken upon herself the bad name of widowhood, and given to the subjects sorrow and affliction.

Kaikai has given me happiness, renown, and royalty, and thus acted for all.†

In this where lies my well-being now, and yet you would give me the royal mark?

Born in the world in the womb of Kaikai, there is nothing unseemly in this for me.

God has made (me the subject of) a story for me, why do subjects and the people at large offer me help?

(173.)

COUPLET.

One who is under the influence of an evil star, and afterwards affected with gout, and again bitten by a scorpion, if you make him drink wine, tell me what will be the effect?

VERSE.

Having thought me the son of Kaikai, fit for this world, the cunning Brahma has created me.

---

* This refers to the story of Dadhichi, with whose bone the thunderbolt of Indra was made to destroy the wicked demons.

† i. e. brought distress on every body.

God has in vain given me the honor of being the son of Dasharath and the younger brother of Ram.

You all desire me to be inaugurated, imagining that under the government of a king every one will be happy.

In what manner ought I to answer you all, tell me cheerfully whatever is your intention.

Excepting my wicked mother and self, who will say that I have acted right?

Excepting me, to whom in the universe, are not Ram and Seeta dear as life?

It is a great loss (to me), and great advantage to every body: this is my evil day, no one is to be blamed.

Influenced by doubt, good will, and love, whatever you say is right.

(174.)

COUPLET.

The mother of Ram is very simple-hearted, and particularly fond of me; she advised me with a natural tenderness, having witnessed my humiliation.

VERSE.

My spiritual tutor is the ocean of intelligence, and acquainted with the world. This universe is like a plum* (in his hand).

He too (orders) me to put on the robe of inauguration: when God is unfavorable all are unkind.

Excepting Ram and Seeta, who in this world will not say that it† was done by my advice?

I shall have to hear and bear that with pleasure; where there is water there at last is mud.

I am not afraid of the world calling me mean, for I have no thought of the next world.

There is one great insufferable pain (fire) in my mind, that Seeta and Ram are in trouble for me.

---

* Vide notes on verse 120th.

† i. e. sending Ram to the forest.

Lakshman has got the fruit of his life well; he has left all, and directed his mind to the feet of Ram.

I was born for Ram's going to the forest, why then do I, a wretched one, regret in vain?

(175.)

COUPLET.

I have explained to all my extreme helplessness. Without seeing the feet of Ram, the burning of my mind will not be removed.

VERSE.

I can think of no other plan; who without Ram can understand my mind?

There is one vow in my mind that in the morning I shall go to my lord.

Although I am wicked and guilty, and although all mischief has arisen on my account,

Yet seeing me as a refugee in his presence, he will pardon all (my faults), since he is particularly kind towards me.

Ram is good-natured, modest, and very simple-minded, and the abode of mercy and love.

He has never done any mischief even to an enemy; and though I am wicked, yet I am an infant and his servant.

Hence all (five) of you having considered my well-being, give me order, blessing and encouragement;

So that on hearing my entreaties, and knowing me a servant, Ram will come again to the city.

(176.)

COUPLET.

Although born of a wicked mother, and am a cunning and always a guilty one, yet knowing me his own, he will not leave me. I have confidence in Ram."

VERSE.

Bharat's words, which were imbued with the nectar of the love of Ram, appeared pleasing to all.

The people, who had been cauterized with the strong poision of separation, had become as if awakened by hearing the revivifying charm.

The mothers, ministers, spiritual tutor, and all the men and women of the city became extremely agitated with love,

And said to Bharat, with admiration, "Your body is the image of the love of Ram.

O son, Bharat! Why should you not say so, Ram is dear to you as your life.

He is mean, who, through his own folly, will attribute your mother's wickedness to you,

And who with millions of bad men, shall dwell for hundreds of *kalpa** in the abode of hell.

A jewel does not take the sin and the evil effects of a serpent, but removes the poison and the burning (severity) of pain and poverty.

(177.)

COUPLET.

Let us certainly go to the forest to Ram, O Bharat, you have judged well. While drowning in the ocean of sorrow, you have given us all a support."

VERSE.

There was great joy in the minds of all, as when the *chatuk* and peacock† hear the sound of clouds.

(They added) "We, having seen and fixed a lucky (time), shall go early in the morning. Bharat has become the beloved of the lives of all."

Having bowed down their heads to the sage and Bharat, they all went to their houses taking leave, (and saying),—

---

* A *kalpa* is a period of 4,320,000,000 years of mortals, and a day and night of Brahma.

† Vide notes on couplet 51st.

" Blessed is the life of Bharat in the world." Thus they went on admiring his good qualities and love,

And, saying to each other that it has turned out well, they departed to make preparations.

Whoever was told to stay in the house as a guardian, felt as if he was going to be beheaded.

Some said, " Do not tell any body to remain here ;" for, who in the world does not wish for the happiness of his life ?

(178.)

COUPLET.

He who does not really help one in coming to the feet of Ram, let his riches, house, happiness, friends, parents and brothers be burnt.

VERSE.

In every house many kinds of conveyances were got ready, and there was joy in the hearts of all that they were to set out in the morning.

Bharat having gone to his house thought in his mind, that 'the city, horses, elephants, palaces and treasures,

Are the property of Ram ; and if I go and leave them carelessly behind me,

Then in the end it will not be good for me, but (I shall be called) the jewel of the heads of sinners, and a rebel against my master.

Servants ought to do that in which the well-being of their masters consists, howsoever one may attribute thousands of blame to them.'

Having thus reflected he sent for confidential servants, whose faith never wavers even in dreams.

Having explained to them his object and the rules of equity, he put all things in their proper place.

And having with care posted guards, Bharat went to the mother of Ram.

(179.)

COUPLET.

Knowing the mothers to be distressed, Bharat, who was full of (wise in) love, ordered palanquins and other vehicles, which were comfortable and had good seats, to be made ready.

VERSE.

Like the male and female ruddy goose,* the men and women of the city were greatly anxious to set out early in the morning.

Having passed the whole night in wakefulness, Bharat sent for the wise minister,

And ordered him to take all things necessary for inauguration, so that the sage might give to Ram the kingly dignity in the forest.

(He bade him) go soon, and the minister on hearing this bowed, and immediately prepared horses, chariot and elephants.

The devotee, with (his wife) Arundhatee and his burning necessaries,† having mounted the chariot set out first.

The brahmins, who were the receptacles of penance and devotion, having got on several vehicles, went along.

The citizens, having equipped their conveyances, set out for Chitracoot.

The palanquins were so splendid that they were beyond description : the queens, having mounted them, set out.

(180.)

COUPLET.

Having entrusted the city to trustworthy servants, requested the people in a courteous manner to go first, and remembered the feet of Ram and Seeta, the two brothers then set out.

VERSE.

All the men and women for the sake of seeing Ram, went on just like male and female elephants on beholding water.

---

* Vide notes on verse 62nd.

† i. e. fuel, hearth, ghee, &c.

Knowing in his mind that Ram and Seeta were in the forest, Bharat with his younger brother went on foot.

The people seeing his love became overpowered, and having alighted from their horses, elephants, and chariots, and left them behind, walked.

The mother of Ram, going near and stopping her own litter, said in tender words:—

"O son! I am your sacrifice, mount the chariot, for all your dear family are afflicted.

Since you are walking all the people are doing so; they are so worn out with grief that they arc not fit for the road."

The two brothers placing her order on their heads, and bowing down at her feet, mounted the chariot and proceeded.

Having halted the first day at the banks of the Tamsa,* he rested the second day on the shores of the Goomtee.

(181.)

COUPLET.

Some drank water, and some ate fruit, and some ate at night only. They kept vows and fasts for the sake of Ram, and abandoned pleasures† and amusements.

VERSE.

Having halted at the banks of the Sye,‡ they set out early in the morning, and came near the city of Sringber.

The pilot, on hearing the news, thought thus with a sorrowful mind:—

"For what reason is Bharat going to the forest, he must have some treachery is his mind?

If he had not any wickedness in his mind, then why did he take troops with him?

Methinks that having killed Ram with his younger brother, he should reign undisputedly and happily.

Bharat has never thought of the rules of politics in his mind; he had a bad name before, and now he must lose his life.

---

* Vide notes on couplet 82nd.

† भूषन means here, "The adorning of the body."

‡ The river Sye is situated at the distance of 48 miles from Oudh.

If he collect all the gods and demons, yet he will never be able to conquer Ram in battle.
There is no wonder in Bharat's doing so, for ambrosial fruits are never produced in a poisonous creeper."

(182.)

COUPLET.

Having thus reflected, Guh ordered his men to be on the alert, (and said), "O pilots! sink the boats, and intercept the ghauts.

VERSE.

Having arrayed yourself fight in some ghauts,* and prepare all the death equipages.
Encounter Bharat with weapons, and do not let him cross the Ganges while you are alive.
Death in battle, or on the banks of the Ganges, and this transient body (being destroyed) for the sake of Ram;
(A battle between) his brother the king Bharat, and me an humble one,—(are attributable) to my good luck, if I meet such a death.
I fight and contend for the sake of my master, and you will reap unsullied fame in the fourteen regions.
I shall give up my life to oblige Ram, and (shall take) the sweetmeat of joy in both my hands.
He, who is not reckoned among the society of the good, and is not enlisted among the votaries of Ram,
Lives for no good in the world, but is a burden on the earth, and an axe for the tree of the youth of his mother."

(183.)

COUPLET.

The chief of the pilots, having removed his anxious thoughts, inflamed the ardour of all; while they, invoking the name of Ram, asked for quivers, bows, and coats of mail quickly.

---

* The words in this verse have been separated badly: they ought to run thus:—

होइँ सजोइँ लरौ कोउ घाटा

Verse.

(Guh said), "O brothers! make the preparations as soon as possible, and do not be offended at hearing my order."

All cried out joyfully, 'Very well, my lord!' And then each was stirring up the ambition of another.

Saluting the pilot they went on. All were heroes in fight, and fond of hard (good) struggles.

Having recollected the shoe of the lotus feet of Ram, they tied the quivers and adjusted the bows.

They put on coats of mail, placed helmets on their heads, and adjusted their axes, bamboos and spears.

One was so perfect in (wielding) shields and swords, that in his exercise it appeared as if he was leaving the earth (to go) to the sky.

Having arrayed themselves of their own accord, they went to pay respects to Guh their chief.

While he, seeing the heroes and knowing them efficient, honored them with calling each by his name.

(184.)

Couplet.

"O brothers! do not be dilatory; my business of to-day is a very serious one." On hearing this, all the warriors cried out angrily, "Do not be impatient, O hero!

Verse.

O chief! by the influence of Ram, and by your power, we will make the army without heroes and horses.

We will not hold back our feet as long as we shall live, but will make the earth full of heads and bodies."

The chief of the pilots, having seen snch a good force, ordered them to beat the kettle-drum.

On his saying this much, somebody sneezed on his left, at which the fortune-tellers assured him that the field would be lucky for him.

An old man, considering the omen, (said) "Make friends with Bharat, and then there will be no quarrel.

The omens say that Bharat goes to conciliate Ram; hence there will be no war."

On hearing this Guh said, " The old man's words are right ; a fool repents when he does any thing hastily.

Without undertanding (at first) the nature and merits of Bharat, it will be detrimental to my own interest to fight unknowingly.*

(185.)

COUPLET.

O warriors'! having joined together stop the ghauts, and going (to the enemy) find out their intentions; and having ascertained whether they are hostile, friendly or neutral, we will act accordingly.

VERSE.

You will see their love and nature, since enmity and love can never be concealed.†"

Having said thus, he began to prepare presents, and ordered them to bring bulbs, roots, fruits, birds, and deer.

The porters carried several bamboo slings filled with large‡ fat fish.

Having made all preparations he went to meet (Bharat), and saw omens which were fortunate and propitious.

Seeing (Bashishta) from a distance, he told him his name, and saluted and bowed down before the sage.

The sage, knowing him to be the friend of Ram, gave him blessing, and told all to Bharat;

Who, having heard that he was the friend of Ram, left his chariot, and having dismounted went overflowing with love.

Guh mentioned his village, race, and name, and then saluted him having bent his head to the ground.

---

* The natural order of the second verse will be :—
बिनु जानि जूझने से बड़ौहितहानि है।

† Lit. can never be hidden from hiding.

‡ पुराना means "large."

(186.)

COUPLET.

Seeing him bow down, Bharat clasped him to his heart, as if he met Lakshman. Love could not be contained in his mind.

VERSE.

Bharat received him with great affection, and the people envied the manner* of his love.

The propitious sounds of bravoes (were heard), and the gods admiring rained down flowers on him, (saying,)

"(This pilot) who, according to the popular Vedas, is the meanest in the world, and on touching whose shadow it becomes necessary to wash,†

The younger brother of Ram embraced him with full arms, and received him with a very happy mind.‡

Those who yawn by taking the name of Ram, a multitude of sins even never affect them.

Ram has§ embraced him, and made him pure in the world with all his family.

If the water of the Karmanasa|| falls into the Ganges, tell me who does not place it on his head.

Having recited the name (of Ram) inversely, Balmeek¶ knew the world, and became like Brahma.

(187.)

COUPLET.

If an outcast, a barbarian, a savage, a foolish Mahommedan, and the mean wild men, the *kols* and *kirats*, repeat the name of Ram, they become pure and distinguished in the world.

---

* The word कै is a misprint here. It ought to be को.

† Vide notes on verse 85th.

‡ Lit. the hair of his body stood erect.

§ तौ has no meaning here.

|| The river Karmanasa lies at the distance of 24 miles east of Benares. This river is said to have sprung from the saliva which fell from the mouth of a king named Trisanku. The Shastras forbid the Hindus to touch its water.

¶ Vide notes on verse 119th.

VERSE.

It is no wonder, and it has come down from ages, that Ram has given superiority to every body."

Thus the gods described the glory of the name of Ram, and on hearing it, the citizens of Oudh were pleased.

Bharat received the friend of Ram with affection, and enquired after his health and welfare.

On seeing the affability and love of Bharat, the pilot became at that moment stupefied.

Being diffident, and his heart overflowed with love and joy, he looked steadfastly at Bharat in a standing posture.

Having recovered himself, he kissed his feet again, and with hands folded thus supplicated tenderly :—

"Having beheld your auspicious lotus feet, I consider myself happy in the three ages.*

Now, O lord! in your great favor, my well-being, as well as that of my family, (consists).

(188.)

COUPLET.

Having considered and seen in his mind my deeds, family and the greatness of the lord, whoever does not worship the feet of Ram in the world, loses God.

VERSE.

I was deceitful, cowardly, wicked, low-born, and in every way an atheist.

But now that Ram has made me his own, I have since that moment become the ornament of the world."

On seeing his love and hearing his entreaties, the younger brother‡ of Lakshman embraced him again.

The pilot, in humble words, having uttered his own name, saluted all the queens with respect.

Regarding him as Lakshman they all blessed him, (saying) "May you live a million of years!"

The men and women of the city having beheld the pilot, became as glad as if they had seen Lakshman;

---

* The three ages are the golden, silver and brazen ages.

† Satrughan.

And said, "He has attained the happiness of his life, since the brother of Ram has embraced him with full arms."

The pilot, having heard of his great good fortune, took them all with him happily.

(189.)

COUPLET.

He made a sign to his servants, and they having understood the will of their master went away, and built houses under trees, (near) ponds, and in gardens, and forests.

VERSE.

When Bharat saw the city of Sringber, he was overcome with love, and the hair of his body stood erect.

In embracing the pilot, he looked so handsome (that it was) as if Entreaty and Love had assumed bodies.

Thus was Bharat marching with his troops, and looking at the Ganges, the purifier of the world.

He saluted the ghaut where Ram (had bathed), and was as overjoyed as if he had met him.

The men and women of the city saluted also, and became happy on seeing the divine water.

Having bathed, they prayed with hands joined, that their love for the feet of Ram might not be less.

Bharat said, "O Ganges! by the dust (of your feet), which is the giver of all happiness, and the Kamdhenu§ of your votaries,

I ask this boon with hands folded, that my love for the feet of Ram and Seeta may remain as usual."

(190.)

COUPLET.

Having thus performed his ablution, and received the order of his spiritual tutor, and ascertained that all his mothers had bathed, Bharat caused the tents to be struck.

---

* The Kamdhenu or Surdhenu is a cow in Paradise; whoever possesses it, is master of every thing.

VERSE.

The people pitched their tents here and there, and Bharat took care of every body.

Having worshipped the spiritual tutor, and received his order, the two brothers went to the mother of Ram.

Bharat having kissed the feet, and welcomed all his mothers with sweet words,

Entrusted the care of them to his brother, and sent for the pilot.

He walked on holding the hand of his friend with his hand: the hair of his body stood erect, and his love was not less.

He asked his friend, "Shew me that place, so that a little of the burning of my eyes and mind may be removed;

Also where Seeta, Ram, and Lakshman slept at night,"—on saying this much, the socket of his eyes became filled with water.

On hearing the words of Bharat, the pilot became grieved, and carried him instantly there.

(191.)

COUPLET.

Bharat saluted that place with great love and respect, where the sacred *sirus* tree was situated, and where Ram had rested.

VERSE.

On beholding the nice mattress of the sacred grass, he circled round and saluted it.

He applied the dust of the foot-prints (of Ram) to his eyes. The excess of his love was beyond description.

Having seen two or three atoms of gold, he placed them on his head regarding them as Seeta herself.

With tearful eyes and with a penitent heart, he said thus tenderly to his friend:—

"(These atoms) have lost their beauty and lustre on account of the separation of Seeta, just like the dirty-looking men and women of Oudh.

Her father is Janak, who is incomparable, and in whose hand the enjoyments and devotion of the world exist.*

Her father-in-law is the sun of the solar race, whom the king of Paradise envies,

And whose husband and master is the lord Ram, the worship of whom makes one great.

(192.)

COUPLET.

On seeing the mattress of such a Seeta, who regards her husband as a god, and who is the gem among good women, my heart does not rend in grief. It is harder than the thunderbolt.

VERSE.

The fair and young Lakshman is worthy of caresses. There was, or is, or will never be such a brother.

He is dear to the citizens, the favorite of his parents, and the beloved life of Seeta and Ram.

He is gentle, handsome, and good-natured, and hot wind has never touched his body.

Such a one suffers all sorts of privations in the wilderness, while this breast of mine disregards thousands of thunderbolts.

Ram, having been born, made the world illuminated. He is the ocean of beauty, virtue, happiness and excellences.

The nature of Ram affords pleasure to the citizens, his family, spiritual tutor and parents.

Even enemies praise Ram,—his speech, interview, and entreaties ravish their minds.

Minerva and a hundred millions of Sesh† can not count the virtues of the lord.

(193.)

COUPLET.

The Image of happiness, the Jewel of the family of Raghu,

---

* In Janak were combined the qualities of a king as well as of a devotee.

† The serpent Sesh is said to be possessed of a thousand tongues.

and the Abode of pleasure and joy, having spread sacred grass on the earth slept,—the ways of Providence are absolute ! !

VERSE.

Ram never heard of troubles in his ear, and the king had reared him like the tree of his life.

Like eyes in the eyelids, and like the gem of a serpent, all the mothers used to keep him with care day and night.

He now wanders about the forest bare-foot, and eats bulbous roots, fruits and flowers.

Woe unto Kaikai, the root of all evils ! thou hast become the enemy of the beloved of my life.

Woe unto me, who am a wretch, and the ocean of sins ; for, on account of me these evils have arisen.

God has created me as the disgrace of my family, and my wicked mother has made me rebellious against my master."

The pilot, on hearing this, comforted him with affection, (and said,) " O lord ! why do you grieve in vain ?

Ram is dear to you, and you are dear to Ram ; she is innocent, but the fault lies in God who is unkind.

IX.*

STANZA.

The doings of merciless Providence, which your mad mother has followed, are incomprehensible ; but at that night the lord praised your Majesty with due regard over and over again.

O Tulsi ! there is no one dearer to Ram than you, I say this upon oath : knowing your own welfare to be in future, be patient in your mind.

VIII.*

QUATRAIN.

Ram is omniscient, modest, loving, and the abode of mercy. Come and take rest, and believe this firmly in your mind."

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* Vide notes on page 93rd.

VERSE.

On hearing the words of his friend, and being patient in his mind, he went to his place remembering Ram.

The men and women of the city, having heard this news, and being much distressed, went to see him.

They circled round him and greeted him, and cursed and reproached Kaikai.

They filled their eyes with tears, and blamed God who was unkind.

Some extolled the love of Bharat, while others said that the king has fulfilled his love.

They blamed themselves, and praised the pilot. Who can describe their infatuation and grief?

The people thus remained awake at night, and when morning broke, they began to cross the river.

Having carried the spiritual preceptor in a good and comfortable boat, and placed the mothers in new ones,

They all went to the other side in four hours; and Bharat having landed set every thing right.

(194.)

COUPLET.

Having performed the morning rites, kissed the feet of his mothers, bent his head to the spiritual tutor, and ordered the pilots to advance, he caused the army to march.

VERSE.

The chief of the pilots going before, accompanied the palanquins of the mothers.

(Bharat) sent for his younger brother, and ordered him to go (with the *palkis*); while the spiritual tutor went with the brahmins.

(Bharat) saluted the Ganges, and invoked the names of Seeta and Ram with Lakshman.

He went on foot, his sumpter horse being led after him by the bridle.

His faithful servants prayed him over and over again to ride on the horse.

(But he replied,) " When Ram has walked on foot, did (God) then make the chariots, elephants, and horses for me ?

It is proper for me now to go on my head : the duty of a servant is the most difficult of all."

On seeing the state of Bharat, and hearing his affectionate words, all the servants became melted with shame.

(195.)

COUPLET.

At the third watch* (of the day) Bharat entered into Allahabad, and giving vent to his affection, repeated the names of Ram and Seeta several times.

VERSE.

The blisters on his feet shone as the particles of dews in the bud of lotuses.

On Bharat's coming that day on foot, all the courtiers on hearing it, became distressed.

He enquired if all the people had bathed, and on coming to the Tribeny† he saluted her.

Every body bathed in the black and white waters,‡ and gave alms having welcomed the brahmins.

On seeing the black and white waves, the hair of the body of Bharat stood erect, (and he said) with hands folded :—

" O chief of the places of pilgrimage ! you are the giver of all objects, and your power is known in the Vedas, and acknowledged by the world.

Leaving aside my (wicked) habits I ask for alms ; what wrong action does not a distressed man do ?

Having known thus in your mind, O wise and liberal one ! fulfil in the world the words of your beggar.

---

* i. e. by 3 o'clock P. M.

† Vide notes on verse 102nd.

‡ The water of the Ganges is white, and that of the Jumna black.

(196.)

COUPLET.

I have no inclination for riches, virtue, and object, nor do I want salvation or absolution; but this is my boon and nothing else that in every birth I may have love for the feet of Ram.

VERSE.

Ram knows me as a wicked one, and the people tell me that I have rebelled against my lord and master.

May my love for the feet of Seeta and Ram increase daily through your favor.

The clouds never think* (of the *chatuk*,)† but when he begs for water they rain down stones (hail) over him.

And when the *chatuk* ceases crying (for water), he is then of no worth: there is every good in the increase of love.

As the gold rises in value when it is burnt, so (one is exalted) by serving‡ the feet of his dear one."

On hearing the words of Bharat, a low and agreeable voice arose from the middle of the Tribeny.

" O son Bharat! you are good in every way; your love for the feet of Ram is deep.

Why do you blame yourself without cause?—there is no one dearer than you to Ram."

(197.)

COUPTET.

On hearing the favorable words of the Tribeny, the hair of the body of Bharat stood erect, and his mind became cheerful: the gods, extolling the virtues of Bharat over and over again, rained down flowers on him from the sky.

VERSE.

The inhabitants of Allahabad were happy, and also the devotees,§ disciples, householders, and mendicants.

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* Lit. forgets the remembrance in their whole life.

† Vide notes on couplet 51st.

‡ Lit. "fulfilling the vow."

§ बैषानस are such devotees who perform their penance with their wives.

Several* people, having met together, said amongst themselves that the love and nature of Bharat are pure and true.

Hearing thus the excellent praise of the merits of Ram, Bharat came to the sage Bharatdaj.

The sage, on seeing (Bharat) perform his obeisance, thought that his fate had assumed a form.

He ran, raised him up and embraced him, and giving him blessing made him happy.

He gave him a seat, and (Bharat) sat down with his head bent, as if having run away he wished to enter into the house of Shame.

He was thinking what would the sage ask him; while the devotee on witnessing his good nature and bashfulness enquired :—

"Listen, O Bharat! I have heard all the news: there is no power in the works of God.

(198.)

COUPLET.

Do not be ashamed in your mind, considering the acts of your mother. O son! it is no fault of Kaikai, since Minerva stole her sense and went away.†

VERSE.

In saying this no one will speak well, for (it has been done) by the consent of the people, the Vedas and the learned men,

That O son! having sung your unsullied fame, the people and the Vedas have received honor.

Every one will say according to the opinion of the people and the Vedas, that whomsoever the father gives the kingdom, he is entitled to it.

The truthful king having named you has given you kingdom, happiness, justice and greatness.

But Ram's going to the forest is the root of all mischief, and the whole world on hearing it, has became distressed.

---

* Lit. ten or five.

† Vide couplet 13th.

Hence being influenced by fate, the queen had become infatuated : she did wrong, and regretted in the end.

Yet if any body should impute a little blame to you, he is base, foolish and impious.

Had you reigned, there would have been no sin, and Ram on hearing it, would have been glad.

(199.)

COUPLET.

O Bharat ! you have now acted wisely : this advice is proper for you, that the love for the feet of Ram is the root of all happiness in this world.

VERSE.

That (love) has been your wealth, soul and life. What fortunate man is equal to you ?

This is not wonderful, O son ! for you are the son of Dasharath, and the dear brother of Ram.

Listen, O Bharat ! in the mind of Ram there is no one equal to you worthy of his love.

The whole night of Lakshman, Ram, and Seeta passed away in praising you with great love.

I knew their minds while bathing in Allahabad ; they became immersed in your love.

Ram has as much love for you, as a foolish man for his life of happiness in the world.*

This is not a very great praise for Ram, that he supports those who are humble, and who are his relatives.

In my opinion, O Bharat ! the love of Ram has as if assumed its body in you.

(200.)

COUPLET.

O Bharat ! it is a bad thing for you, but an advantage to us, that for the sake of the river of the faith of Ram this moment has become a Ganesh.†

---

* A fool wishes to live long in this world, and enjoy its pleasures.

† i. e. the beginning. Whatever the Hindus do they repeat the name of Gunesh first. He is the son of Shiva and has got the head of an elephant.

Verse.

O son! your fame is as pure as the new moon, and the servants of Ram are like the white lotuses, and partridges.*

She (the fame) always rises but never sets: she never wanes but increases every day in the sky of the world.

(Like the) partridge,† the (inhabitants of the) three worlds love (the moon of your fame,) whose beauty the sun of the lord's glory can not even mar.

Night and day you are the giver of every body's happiness, and the Rahu‡ of the actions of Kaikai does not devour (the moon of your fame).

(Your fame) overflows with the nectar of the pure love of Ram, and is not tarnished with the stain of gross insult.

May you now be satiated with the nectar of the love of Ram, for you have made the nectar easily procurable in the world.

King Bhagirath,§ having brought the Ganges, is now regarded as the source of all good.

The virtues of Dasharath are beyond description, what shall I say more?—there is no one like him in the world.

(201.)

Couplet.

Ram, being overcome by his (Dasharath's) love and faith, became incarnate; but the eyes of the heart of Shiva have not been satiated by looking at him.

---

* Vide notes on verse 12th and on verse of quatrain I.

† The first line in this verse should be read thus:—

कोक (की समान) चिलेाक (तुम से)ॱ अति प्रीति करते हैं।

The dictionary gives the meaning of कोक "ruddy goose," but I do not see much sense here, for, a *ruddy goose* does not like the moon, but a *partridge* does.

‡ Ráhú is the dragon or demon that is supposed to devour the sun or moon during an eclipse.

§ Bhagirath was the son of Dilip, king of Oudh. To restore to life the sixty thousand sons of Sagar, his great grandfather, who were reduced to ashes by the fury of a devotee named Kopil, he did the most austere penance for the period of 57,000 years, and pleased Vishnu. The Supreme Being then ordered the Ganges to come to the world, and flow over the ashes of the sons of Sagar.

VERSE.

You have made your fame an unequalled moon, in which the deer-like* love of Ram dwells.
O son! why do you blame yourself without any cause, are you afraid of poverty on getting the philoscpher's stone?
Listen, O Bharat! I do not tell lies: I am an anchorite, a devotee, and a dweller in forests.
I have obtained the interview of Lakshman, Ram and Seeta, which is the good and sweet fruit of all my penances.
On account of which fruit your meeting has been the result. How good is my fortune with that of Allahabad!
O blessed Bharat! you have acquired the fame of the world," —on saying this much, the sage became immersed in love.
On hearing the words of the sage, the courtiers became glad, and the gods, having extolled him, rained down flowers.
The sound of repeated bravoes came from the sky at Allahabad; and, Bharat, on hearing it, became immersed in love.

(202.)

COUPLET.

The hair of the body (of Bharat) stood erect, the names of Ram and Seeta were in his mind, and his lotus-like eyes became filled with tears. Having saluted the assembly of devotees, he in almost indistinct voice said thus:—

VERSE.

"In the assembly of devotees, and (in the presence of) the king of the places of pilgrimage, to take an oath forsooth is very wrong.
If I say here any thing dissembling, it will be equal to nothing but sin and meanness.
I say forsooth that you are acquainted with every thing, and that Ram is the knower of my heart.
I am not sorry for the deeds of my mother, and I do not regret in my mind if the world thinks me mean.

---

* The Hindus believe that the mark in the moon resembles a deer. The European expression is "The man in the moon."

I am not afraid of losing the next world, nor am I sorry for the death of my father,

Whose good actions and fame are well known in the world, who has got sons like Lakshman and Ram,

And for the separation of Ram left his transient body. What then ought to be mentioned about my sorrows for the king?

But Ram, Lakshman and Seeta, having assumed the habit of a devotee, wander in the forest without shoes,

---

(203.)

COUPLET.

And with deer skins on, eating fruits, sleeping on the ground spread with the leaves of the sacred grass, sitting under trees, and suffering daily the troubles of cold, sunshine, rain and wind.

VERSE.

The flame of such troubles consumes my heart every day; I have no appetite in the day nor sleep at night.

There is no remedy for this bad disease, I have searched in my mind for it in the whole world.

The evil Design of my mother was the carpenter and the root of sin, and made my Happiness an adze.

It made a peg* out of the bad wood of Quarrel,† and having repeated very mysterious and inauspicious spells fixed (the peg) of the appointed time.‡

For my sake she prepared all these unseemly sights, and exposed them to all parts§ of the world.

On Ram's return these evil coincidences may be removed, or else there is no other means of Oudh being populated."

On hearing the words of Bharat, the sage became happy, and every body praised him much.

(The sage said,) "O son! do not be sorry in the least, all the troubles will be removed by seeing the feet of Ram."

---

* कुयंत्रु means "a peg."

† कलि means "quarrel."

‡ Referring to the period of 14 years, for which Ram was sent to the forest.

§ Lit. twelve roads.

(204.)

COUPLET.

Having thus comforted him, the sage added, "Be my dearest guest (to-day). I shall give bulbous roots, fruits and flowers, and you accept them with pleasure."

VERSE.

On hearing the words of the sage, Bharat became thoughtful in his mind, and began to reflect very much in this his unfavorable hour.

But knowing again that the words of the sage were serious, he kissed his feet, and said with hands folded,—

"I shall obey your order, O lord! with all my heart: in this is my great virtue."

The mind of the sage was pleased with the words of Bharat, and he sent for his faithful servants,

(And said,) "I want to invite Bharat, do you go, and bring bulbs, roots and flowers."

They bent down their heads, and said, "Very well, my lord!" Thus every one sped happily to his own business.

The sage reflected that he had invited such a respectable guest, who ought to be served like a god.

On hearing (this news,) Success, Prosperity and Plenty came (to him, and said), "Give us the order, we shall do it, Sir!"

(205.)

COUPLET.

"Bharat with his younger brother and all the people are sorry at the separation of Ram. Feed them and remove their fatigue,"—said thus the sage cheerfully.

VERSE.

Success and Prosperity, having implicitly obeyed the words of the sage, considered themselves very fortunate.

All the Prosperities said to each other, "The younger brother of Ram is an unequalled guest.

Hence having saluted the feet of the sage, let us do that today, by which all the royal people may be happy."

Having said thus, they built many beautiful houses, the sight of which made the chariots of the gods appear to be inferior.

They filled them with various things of pleasures and enjoyments, and the gods, on seeing them, coveted them.

The male and female slaves got themselves ready, and waited (on the guests) with great attention.

The Prosperities made such festive preparations in a minute, that such a pleasure was never felt even in dreams in Paradise.

At first they gave to all houses to live in, which were beautiful, comfortable, and suitable to their desires.

(206.)

COUPLET.

Again the sage ordered Bharat with his family (to enjoy): he had made by virtue of his penance such festive preparations as astonished the Creator.

VERSE.

When Bharat saw the power of the sage, all the world and the Guardians of the world seemed to him insignificant.

The assembly of pleasure was beyond description, even a devotee loses his penance by seeing it.

There were seats, beds, rich clothes, canopies, forest-gardens, birds, and many kinds of deer;

Also sweet-scented flowers and ambrosial fruits with several clear lakes,

And various good eatables and drinkables like the nectar: on seeing these, the people were as humble as the earth.*

Every one had his own heavenly cow and tree,† so that on beholding them Indra and (his wife) Sachi longed for them.

The three kinds of wind‡ in the spring season were blowing, and the four things§ were procurable for all.

---

* जमी is the contraction of the Persian word زمين.

† Vide notes on verses 189th and 28th.

‡ Vide notes on verse 131st.

§ Vide notes on couplet I.

The people, on seeing the flowery garlands, sandal, women and other enjoyments, became overcome with joy and wonder.

(207.)

COUPLET.

The festive preparation was like a ruddy goose, and Bharat its female one, and the order of the sage the sportsman : while (Bharat) was kept that night in the cage of the hermitage, the morning dawned.

VERSE.

He bathed in Allahabad, and together with his men saluted the sage with heads bent.
Having placed the order and blessing of the sage on his head, he performed his obeisance and made many entreaties.
He took with him those who knew the state of the road, and, having made up his mind, went towards Chitracoot.
Having held the hand of Ram's friend, he went on as if Love had assumed a form.
He had no shoes on, nor umbrella over his head; his love, vows, penance and faith were guileless.
He was speaking softly, and asking his friend the adventures of Lakshman, Ram and Seeta on the way.
On beholding the tree, the abode of Ram, he could not suppress the love of his mind.
On seeing that state, the gods rained down flowers, and the ground of his road became soft, and the giver (root) of happiness.

(208.)

COUPLET.

"The clouds cast their shadows, and the gentle breeze blew pleasantly on him; Ram had no such things on his way as Bharat had while going along.*

---

* The speakers are mentioned afterwards.

VERSE.

All the numerous objects of the world as were inanimate or animate, which saw the lord (Ram), and were seen by him,

Became now worthy of salvation,—the sight of Bharat is the *panacea* for all diseases.

This is not a very great thing for Bharat, whom Ram remembers in his mind.

With whomsoever Ram once speaks in the world, he is saved and saves others.

Bharat is the favourite of Ram, and again his younger brother: why then should he not confer a blessing on the road ?"—

Thus said the saints, good men and devotees, and having seen Bharat, they derived pleasure in their minds.

The king of the gods on witnessing his honor became thoughtful, (and said,) " In the world good is for the good, and evil for the wicked."

He prayed his spiritual tutor* to do that by which there may not be a meeting between Ram and Bharat.

(209.)

COUPLET.

(Indra said,) " Ram is modest and loving, and Bharat the ocean of love, I want to effect a change in the business which has been settled; do you now think of a stratagem, and try (to carry it out)."

VERSE.

The spiritual tutor of the gods on hearing these words smiled, and thought that the thousand-eyed (Indra) was blind.

The spiritual preceptor then replied, " Do you give up (making) disturbance, and (using) fraud, since they will be of no avail. To commit any deceit here would make you a laughing-stock.

To use any fraud on the servant of the master of delusion, would be to get the same in return, O king of the gods !

I did something before knowing the nature of Ram, but if I were to do any mischief now, it will be bad for me.

---

* Brihaspati was the tutor of the gods.

Listen to this, O king of the gods! about the nature of Ram, he never gets angry if any body does him harm.

Whoever does any harm to the followers of Ram, burns in the fire of his anger.

This story is known to the people and in the Vedas, and this power* of Ram has been felt by Durbasha† also.

Who is so much attached to Ram as Bharat? He worships Ram, and Ram worships him.

(210.)

COUPLET.

O king of the gods! never think in your mind of doing any mischief to the followers of Ram. (You will gain) a bad name in this world, misery in the next, and a multitude of griefs every day.

VERSE.

Listen, O king of the gods! to my advice, the servant of Ram is very dear to him.

He becomes pleased with the service of his followers, and is very hostile to any enmity towards them.

---

* i. e the power of burning the enemy of his follower.

† The sage Durbasha was of such a fiery temper that every body was afraid of him. It happened, one day, that a king named Umborish invited him to the ceremony of breaking the fast on the 11th of the month. The king used to observe the fast very punctually, and break it on the 12th after feeding a number of brahmins. Durbasha had gone to bathe in the river, and the king, seeing the time of his breaking the fast had arrived, did not wait for the sage, but drank water. When he came and knew that the king had already broken his fast, he was incensed and cursed him. Umborish fell on the ground insensible, but the quoit of Vishnu ran after the sage to burn him. Durbasha, from fear of the quoit, took refuge with the gods, but they refused to give him any, dreading the power of Vishnu. At last the Supreme Being, having had mercy on him, ordered him to go to the king, and ask for forgiveness. Having no alternative, the sage came back to Umborish, who received and entertained him with due respect.

Although (he regards every one) alike, and has neither anger nor passion, and does not acknowledge sins nor virtues, merits nor faults,

Yet in the world he has made Fate the chief of every thing: so that whatsoever one does he tastes the same fruit.

Yet he treats us evenly and harshly, according to the minds of his votaries and unbelievers.

Ram is passionless, unique, unassuming and uniform, and became incarnate won over by the love of his followers.

Ram always fulfils the desire of his servants, and the Vedas, Puranas, good men and the gods are witnesses of it.

Knowing this in your mind give up enmity, and make your love sincere for the feet of Bharat.

(211.)

COUPLET.

The votaries of Ram are bent upon doing good to others; they are sympathizing and merciful: hence, O king of the gods! do not be afraid of Bharat, who is the jewel of the heads of votaries.

VERSE.

The lord is the Ocean of truth, and the benefactor of the gods, and Bharat is obedient to the order of Ram.

You are selfish and therefore uneasy: there is no fault in Bharat but you are infatuated."

The king of the gods, having heard of the wholesome advice of the spiritual tutor of the immortals, became composed and free from anxiety.

The king of the gods rained down flowers joyfully, and began to extol the excellent qualities of Bharat.

Thus was Bharat going along the road, and the devotees and saints on seeing his circumstance became envious.

When uttering the name of Ram he heaved a sigh, (it seemed) as if Love overflowed his mind on all sides.

On hearing his words even thunderbolts and stones melt; and the love of the citizens was beyond description.

Having stayed in the middle (of a village) he came to the Jumna, and on seeing its water* his eyes were covered with tears.

(212.)

COUPLET.

Having with his men seen the colour of Ram in the pure water, he became drowned in the ocean of Separation while embarked in the ship of Discretion.

VERSE.

They halted that day at the bank of the Jumna, which was convenient for every body according to the course of time.
At night the boats from all ghauts came there in such numbers that they were beyond description.
In the morning they crossed the river at one trip : the friend of Ram pleased all by means of his service.
Having bathed, and saluted the river with head bent, he went on with the chief of the pilots and his younger brother.
The splendid conveyance of the sage (Bashishta) was before, and the royal equipage followed it.
After them the two brothers went on foot, with very plain clothes on,
And attended by servants, friends, and the son of the minister,† were invoking the names of Lakshman, Seeta and Ram.
Wherever Ram halted and took rest, there they saluted with sincere love.

(213.)

COUPLET.

The men and women, living on the road, ran having left behind their houses and business, and seeing (Bharata's) form full of love, became happy, and received the fruition of their existence.

---

* Ram was dark, and the color of the water of the Jumna was equal to that of his body.

† i. e. Sumanta.

VERSE.

Each one was speaking to another affectionately, "O friend! perhaps they may be Ram and Lakshman.

O sister! their age, body, color and beauty are the same, and their nature, love, and character are alike.

O friend! they have not such a dress, nor have they Seeta with them, but a complete army* is marching in front of them.

Their faces are not pleasant, but their minds agitated: O friend! this difference creates suspicion."

The women gave in to her conjecture, and said, "There is no one so clever as you."

Having praised and regarded her words as true, another woman spoke in sweet words.

She related the whole story with love, and (described) how the happiness of the kingdom of Ram was destroyed.

She began again to praise Bharat, his good nature, love, character and fortune, (saying)—

(214.)

COUPLET.

"He goes on foot and lives on fruits, and abandoning the kingdom given by his father, goes now to persuade Ram. Who is equal to Bharat to-day?

VERSE.

In relating and hearing the brotherly feeling, faith and the character of Bharat, anxieties and troubles are removed.

If I would say any thing, O friend! that will be less: why should not the brother of Ram be such?

We all having seen Bharat with his younger brother, are happy amongst the order of women."

Having heard his virtues they regretted on seeing his plight, (and said,) "Such a son is not worthy of a mother like Kaikai."

---

* It consists of 109,350 foot, 65,610 horse, 21,870 chariots, and 21,870 elephants.

Some said, "The queen is not to be blamed, but God is favorable to us in every way."

We women are said to be deprived of the religion of the popular Vedas: we are born low, and our actions are mean.

We live in bad countries, bad villages and in bad places, and what (like) is this meeting whose end is good!"

Such was the joy and surprise in every village, that it was as if the Kalpa tree had grown in a barren land.

(215.)

COUPLET.

On seeing the look of Bharat, the people on the road became as fortunate,* as the inhabitants of Ceylon on receiving Allahabad† by the will of God.

VERSE.

He was going along remembering the chief of Raghu, and hearing his own virtues extolled together with those of Ram.

He looked, bathed and saluted the places of pilgrimage, the retreat of devotees, and the houses‡ of the gods.

He asked this boon in his mind that his love for the lotus feet of Seeta and Ram (might last for ever).

He met (on the road) the wild tribes, foresters, devotees, disciples, hermits and mendicants.

Having saluted he asked every body, to what forest have Lakshman, Ram and Seeta gone.

They told him the news of the lord, and gained the fruition of their life by seeing Bharat.

Those men who told him that, "We found him well," were dear to him like Ram and Lakshman.

Having thus asked all in sweet words, he heard the story of Ram living in the forest.

---

* Lit. "their fortune opened."

† The people living at Ceylon longed for Allahabad, but they could not go there on account of the distance, and in the absence of ships.

‡ i. e. temples.

(216.)

COUPLET.

Having halted (somewhere on the road) that day, he marched early in the morning invoking the name of Ram. The desire of seeing Ram was felt by all like Bharat.

VERSE.

All had good omens; their happy eyes and arms were fluttering.*

The people desired with Bharat that they should meet Ram, and remove the burning of their troubles.

Whatever one wished in his mind he did the same, every one went on having drunk the wine of love.

Their bodies were numbed, and their feet tottering on the ground, and being overpowered with love they uttered inarticulate words.

At that moment the friend of Ram shewed the naturally charming and the best† of all mountains;

Near which and at the banks of the water of the river, the two heroes with Seeta were then living.

On seeing it every one saluted, and bent down saying, "May the lives of Seeta and Ram be blessed!"

The royal assembly were thus immersed in love, as if Ram had been going back to Oudh.

(217.)

COUPLET.

Such was the love of Bharat at that time that even (the snake) Shesh can not describe, and poets can not fathom it, just as a man can not know the pleasure of divine knowledge being perverted by the notion of self.

VERSE.

Every body, being overcome with the love of Ram, went two *cos* in the afternoon.‡

---

* Vide couplet 7th, verse 4th.

† Lit. the jewel of the heads of all mountains; i. e. Chitracoot.

‡ Lit. when the sun had declined (towards evening).

Having seen land and water they halted, and when the night ended, went on (overcome) with the love of Ram.

There Ram at the close of night awoke, and Seeta saw this dream :—

" That Bharat had come with his men, his body being burnt with the fire of the separation of the lord.

Every one was afflicted, poorly and dejected, and the mothers-in-law were seen in different circumstances."

On hearing the dream of Seeta, the Remover of sorrows* filled his eyes with tears, and became overcome with grief.

(He said,) " O Lakshman ! this dream is not favorable, some one will make me hear very bad news."

Having said thus he bathed with his brother, worshipped Mahadev, and welcomed the good people.

X.†

STANZA.

Having worshipped the gods, and saluted the devotees, the lord sat down and looked towards the north, (and having seen) dust in the sky, and the flight of birds and beasts, came to his retreat sorrowfully.

Tulsi (says,) Ram got up and saw, (but could not guess) why his mind was uneasy. He then told all the news to the forestmen who came there.

IX.†

QUATRAIN.

On hearing the propitious words their minds were happy, and the hair of their bodies became erect. Tulsi (says) they filled their autumnal lotus eyes with the water of love.

VERSE.

Again the husband of Seeta became overcome with anxiety, (and said within himself,) 'What may be the reason of Bharat's coming.'

---

* i. e. Ram.

† Vide notes on page 93rd.

Some came, and said thus again, "There comes a large army."

On hearing this, Ram became thoughtful: for, on one side (he remembered) the order of his father, and on the other his regard for his brother.*

Having considered the nature of Bharat in his mind, there remained no tranquillity in the heart of the lord.

But he comforted himself by knowing that Bharat was in his power, and that he was good and wise.

Lakshman, having perceived the anxiety of the lord's mind, said words of wisdom agreeably to the then time.

"O lord! without your asking me I say something: I am your servant, and this is the opportuinty. This impertinence is not an impertinence.

O lord! you are omniscient and the chief† of all. I say according to my understanding.

(218.)

COUPLET.

O lord! you are friendly, very simple-minded, and the receptacle of good nature and love. You have love and confidence in all, and think in your mind every body like you.

VERSE.

A worldly man, having got power, becomes a fool, and, being subject to fascination, makes himself known.

Bharat knows morals, and is good and wise; and his love for the feet of the lord is known to the world.

He now having obtained the kingly power, overlooks all regard for virtue.

He is a wicked and bad brother, and has availed himself of this evil opportunity knowing that Ram is alone in the forest.

---

* He was very anxious lest Bharat should persuade him to go to Oudh, and thus make him disobey his father's commands; and he again being a kind brother might not have the heart to distress Bharat, whom he loved very much.

† Lit. jewel of the heads of all.

Having devised a wicked plan in his mind, he collected an army, and came here to reign without a dispute.

Having formed various evil designs, the two brothers have come assembling a force.

Had there been no fraud or deceit in his mind, why then would he have chosen (to bring) chariots, horses and elephants?

Who would blame Bharat without a cause?—the world becomes mad by receiving royal dignity.

(219.)

COUPLET.

The moon had sexual intercourse with his spiritual tutor's wife,* and Nahook† mounted the *palki* (carried) by brahmins. They acted against the world and the Vedas, and who again is meaner than Benu?‡

---

* The moon had dishonored Tara the wife of his tutor Brihaspati. The fruit of this guilty union was Budh.

† King Nahook, falling in love with Sachee, the wife of Indra, became desirous of an interview. Sachee acceded to his proposal on the condition that he should come to her in a palanquin carried by brahmins only. The king on hearing this, ordered seven devotees to take him on their shoulders, but as they could not run fast in consequence of their weakness, the king grew impatient and called them bad names, and said that they were a set of snakes. The poor devotees were angry at this: they threw down the *palki*, and cursed him to the effect that he should be a snake in the world likewise.

‡ King Benu was so cruel that when on the death of his father Anga, he came to the throne, he ordered all his subjects to disregard the Vedas and Shastras, and worship him as their God. When this was known to the devotees, they came to him one day, and exhorted him in various ways to retract such laws, and follow the path of virtue. Benu laughed at their grave counsels, and called them fools. The devotees, resenting this insult, put him to a sad end by means of curses. As Benu had no issue, the devotees churned his body, and out of his thigh a black man was born, and out of his arm the well-known Prithu. The latter was made his successor, who proved afterwards a very virtuous and just king.

VERSE.

On whom, such as the thousand-armed (Sahassarjun,* the king of the gods,† and Trisanku‡ did not the pride of royalty bring bad names?

Bharat has formed this plan aright, that he would never leave the least (trace) of his enemies in the battle.

In one thing he has not behaved properly, for knowing Ram to be helpless he has rebelled against him.

But he will know it particularly to-day, when he sees the angry face of Ram in battle."

In saying this much he forgot all about morals, and the leaves (hair) of the tree of his Bravery began to shoot forth.§

Having saluted the feet of the lord, and placed their dust on his head, he said challenging|| with his natural sincerity :—

"Do not, O lord! think it improper: the enmity between Bharat and myself will not be less.

How long will I bear it and remain silent? The lord is with me, and the bow is in my hand.

(220.)

COUPLET.

The world knows me to be a Khestriya, a descendant of the family of Raghu, and the younger brother of Ram: by kicking up the dust it rises on your head. Who is meaner than it."

---

* King Sahassarjun took by force the heavenly cow of Jamodagni. By the power of the sage, several *mlechchhas* or unclean races sprang from the body of the cow, and began to fight with the royal troops. Jamodagni was at length beheaded by Sahassarjun, and his cow taken to his capital. His son Parsuram revenged him, and slew the monarch. It is said that he extirpated the race of kings from the world.

† Vide notes on couplet 97th, verse 5th.

‡ King Trisanku, in the pride of his royalty, made a vow to go to Paradise alive by performing a sacrifice. He asked the advice of Bashishta and afterwards of his son, but both pointed out to him the impracticability of doing such an action. He laughed at them, and killed the cow of Bashishta. By the curse of the sage's son he became a *Chandal*, and three horns were produced from his head: hence his name Trisanku.

§ When any one is angry or afraid, the hair of his body stands erect.

|| Lit. "declaring his power."

VERSE.

He got up with his hands folded, and asked for orders. It seemed as if his slumbering manliness was awakened.

Having fastened his matted hair, and tied the quiver in his waist, he adjusted the bow, and took the arrows in his hand, (saying),—

"I will gain to-day the fame of being the servant of Ram, and teach Bharat in the battle.

Having obtained the fruit of disobeying Ram, you two brothers will sleep on the bed of war.

It is well that all the people have come, I shall show my past anger to-day.

As elephants* are killed by a lion, and as a hawk grapples with a quail,

In the same way having encountered Bharat with his army and younger brother, I will destroy them in the field of battle.

If Shiva comes to help him, yet I will kill him in battle, I swear by Ram."

(221.)

COUPLET.

Lakshman spoke so angrily that on seeing and hearing the sincerity of his oath, the Guardians of the regions looked at him frightened, and wished to run away alarmed.

VERSE.

The world became stupefied, and (the gods in) the sky, having praised greatly the strength of the arm of Lakshman, uttered these words :—

"O son! who can speak and know your power and influence?

Whether an action be proper or improper, do it deliberately, and then every one will praise you.

But those who do it hurriedly repent afterwards, and the Vedas and wise men call them fools."†

On hearing the words of the gods, Lakshman became thought-

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* निकर is the sign of the plural number.

† Lit. "they are not wise."

ful, while Ram and Seeta addressed him with affection, (and said) :—

"You have given, O brother! an agreeable advice that there is no intoxication stronger than that of royalty.

That king, who becomes inebriated by drinking, has not served the assembly of good men.

Listen, O Lakshman! a good (man) like Bharat, I have neither heard nor seen in the creation of God.

(222.)

COUPLET.

In Bharat there will be no kingly vanity, though he may get the rank of Brahma, Vishnu and Shiva. Has a drop of curds ever spoilt* the milky ocean?

VERSE.

Darkness may cover the mid-day (young) sun, and even† clouds may not find their way‡ in the sky.

The devotee Augusta§ may be drowned in water (to the extent) of a cow's feet, and the Earth may give up her natural forgiveness.||

A musquito may blow up the mountain Meru,¶ but, O brother! there will be no kingly vanity in Bharat.

---

* बिनसाई is derived from बिनाश "destruction."

† मक means "moreover." This word is used among the villagers of Lucknow.

‡ The word मगन ought to be separated here. It makes no sense with मगन which means overjoyed, immersed. It ought to be मग न "no way."

§ One day when the sage Mitravaran was engaged in his devotions, he saw the celestial dancing-girl Rambha, and became enamoured of her. Through the excess of love he had *emittens semen*, and his seed was deposited in a water-pot, where the celebrated Augusta was born. It is said that he drank off the water of the sea at one draught, and left it dry for some length of time.

|| The Earth is believed by the Hindus to be very forgiving, for she bears calmly the oppressions of her inhabitants.

¶ Vide notes on couplet 132nd, verse 6th.

O Lakshman! I swear by you and by our father, that there is not a brother so sincere and good as Bharat.

O brother! good qualities are as milk and bad ones as water; by mixing these, God has made his creation.

Bharat is the goose, and the solar race the pond, and hence being born he has divided good and bad qualities.*

Having taken the milk of good qualities, and left aside the water of evil ones, he has illuminated the world by his fame."

In describing the virtues, character and good nature of Bharat, Ram became immersed in the ocean of love.

(223.)

COUPLET.

On hearing the words of Ram, and seeing his good will towards Bharat, the gods began to extol him (saying), "Who is a lord equal to Ram, the Abode of mercy?

VERSE.

Had not Bharat been born in the universe, then who would have supported the burden of the virtues of the world?

The story of Bharat's virtues is incomprehensible to the poets, and who knows that, O Ram! except you?"

On hearing the words of the gods, Lakshman, Ram and Seeta, became so glad that it was beyond description.

Here Bharat with every body bathed in the sacred Mandakini cheerfully.

Having stationed all the people near the river, and having taken the order of his mothers, spiritual tutor, and minister,

Bharat, accompanied by the chief of the pilots and his younger brother, went to the place where Seeta and Ram were.

Knowing his mother's deeds he became ashamed, and made these various evil conjectures in his mind:—

"(Perhaps) Ram, Lakshman and Seeta on hearing my name, may not go elsewhere leaving their place.

---

* If you fill a cup with water and milk, the goose has the instinct of making the distinction, by drinking off the milk, and leaving the water alone.

(224.)

COUPLET.

Knowing me in league with my mother, if he does me (any harm) that will be less (than what I deserve); but if he overlooks my sins and faults and does me honor, I shall then think it (as having come) from his own self.

VERSE.

If he leaves me knowing my mind wicked, and receives me considering his servant,

My sheltering-place then will be in the shoes of Ram: he is my good master, but the fault is in this servant.

The *chatuk* and the fish* deserve the praise of the world: they are sincere in their usual (new) vow and love."

Thus having reflected in his mind he went along the road, ashamed and overpowered with love.†

The sin committed by his mother was as if keeping him back, but the Bull‡ of patience was walking by the power of his faith.

And when he knew the nature of Ram, his feet fell on the ground hurriedly.

The state of Bharat at that time was such, as that of the bee in a current of water.

Seeing the grief and love of Bharat, the pilot became stupefied at that moment.

(225.)

COUPLET.

The favorable omens began to appear, and the pilot on hearing them said on reflection, "Now sorrows will depart, and pleasure will come, but in the end again there will be grief."

---

* The *chatuk* does not drink any water, but that which comes from the clouds only, and fish dies the moment it is separated from water.

† Lit. "his whole body was benumbed."

‡ i. e. Bharat.

VERSE.

(Bharat) believed the words of the servant (pilot), and came near the retreat (of Ram).

Bharat, on seeing the various forests and hills, became as glad as a hungry man on receiving good food.

As when subjects become distressed and harassed by the fear of dire calamities,* of the three kinds of troubles,† of evil stars and of plague,

But on going again to a good government and fine country they become happy, such then was the state of Bharat.

The forest in which Ram was living (received) splendour from its own grandeur, and the subjects were happy as if they had got a good king.

Its minister was Abstraction and its king Discretion : the forest was charming, and the country was sacred.

The heroes were handsome, and the hills the chief city, while Peace and Friendship the chaste and beautiful queens.

That good king (Discretion) was endowed with all virtues‡ : he is the servant of the feet of Ram, and (therefore there is) pleasure in his mind.

(226.)

COUPLET.

King Discretion, having defeated king Fascination together with his army, was reigning undisputedly in his capital, and there were happiness, prosperity and plenty (everywhere).

VERSE.

In the part of the forest there were many hermitages, like cities, towns, villages, and hamlets.

Also many birds and beasts of various kinds, and the number of subjects was beyond description.

---

* These calamities are six in number, viz. 1. Heavy rain. 2. Draught. 3. Mutiny. 4. Locusts. 5. Rats. 6. Parrots.

† The three sorts of troubles are :—1. mental sorrow, 2. The visitations of God. 3. The fear of men, beasts and ghosts.

‡ Lit. "limbs."

Whoever sees the number of hares, elephants, lions, tigers, boars, buffaloes and wolves, admires them.

They were grazing together devoid of enmity, as if they were a complete army* scattered here and there.

The fountains were playing, and mad elephants were screaming, as if the drums of various kinds had been sounded.

The ruddy goose (male and female), the *chatuk*, the parrots and the cuckoos, were warbling agreeably, and the geese were happy.

The bees were buzzing and the peacocks dancing, as if there were good government and happiness all around.

The creepers, trees, and grasses with fruits and flowers, were all the source of joy and prosperity.

(227.)

COUPLET.

On beholding the beauty of the mountain on which Ram (lived), great love arose in the mind of Bharat, just as a devotee receives the fruit of his penance, and is rendered happy when his vow becomes finished.

VERSE.

Then the pilot, having gone up, said to Bharat with his arm raised.

" O lord! look at those large trees, such as, the wavy-leaved fig-tree, the rose-apple tree, the mangoe tree, and the black-blossomed tree;

In the midst of those trees lies that beautiful fig-tree, which is beautiful, wide, and heart-ravishing.

Its leaves are blue and thick and its fruit red, and its shadow unchangeable, and agreeable at all times.

As if God, having collected a mass of darkness and light, had made it extremely beautiful.

Under that tree and near the river, O lord! Ram has made his thatched hut.

---

* Vide notes on couplet 213th, verse 3rd.

Many beautiful *tulsi* plants* have been fixed here and there by the husband of Seeta and by Lakshman.

Under the shade of the fig-tree, Seeta with her beautiful lotus hands has made an altar,

---

(228.)

COUPLET.

Where the wise Seeta and Ram sit daily with the devotees, and listen to stories and histories of the Vedas, Shastras and Puranas."

VERSE.

On hearing the words of his friend, and looking at the tree, the eyes of Bharat overflowed with tears.

The two brothers thus went on saluting, while Minerva in describing their love was modest.

On seeing the footprints of Ram they became as glad, as if a poor man had got the philosopher's stone.

They applied the dust (of his feet) to their heads, breasts and eyes, and derived pleasure which was equal to the meeting with Ram.

On seeing the highly indescribable state of Bharat, the beasts, birds, inanimate and animate objects became immersed in love.

They with the friend were so overcome with love that they forgot their way, but the gods shewed† them the proper road, and rained down flowers.

The sages and devotees on beholding this became glad, and began to admire their natural love.

There is no love (equal to that) of Bharat on the surface of the earth, for who could make immoveable things to be moveable and *vice versâ ?*

---

* A small shrub held in veneration by the Hindus.

† The nominative to the verb कहिं is सुर.

(229.)

COUPLET.

* In the deep ocean of Bharat by the Mander of separation, Ram, the Sea of mercy, churned and brought forth the nectar of love for the sake of the gods and pious men.†

VERSE.

(Ram said,) "Do you not see, O Lakshman! the beautiful couple‡ with the friend in the shelter of the dense forest?"

Bharat saw the sacred retreat of the lord: it was the abode of prosperity and was charming.

On entering into it, his troubles and burnings (pain) were removed, just like a devotee when he receives his spiritual happiness.

Bharat saw Lakshman before the lord, who was conversing (asking words and saying them) with him affectionately.

He (Lakshman) had on his head matted locks, and a devotee's dress tucked round his waist: he had a quiver in his hand, and arrows and bows on his shoulder.

On the altar was the assembly of devotees and good men, and Ram was visible there with Seeta.

His dress was the bark, (his head) matted and his body black, as if Rati and Cupid had assumed the garment of a devotee.

Bows and arrows were in his lotus-like hands, and when he looked smiling, the burning of the minds (of others) disappeared.

(230.)

COUPLET.

The beautiful circle of the devotees looked charming with Seeta and Ram in the middle, as if the assembly of wisdom had assumed a form with Faith and God.§

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* This couplet is put very intricately. Its natural order ought to be thus:—

भरत के गंभीर पयोधि में बिरह मन्दर से प्रेम अमिय को सुर और साधु के हित कृपासिंधु रघुवीर ने मथकर प्रगट किया।

† This beautiful simile is borrowed from the well-known history of the churning of the ocean in the Mahabharat. By the order of Vishnu, the gods and the demons churned the ocean with the mountain Mander. Their joint efforts were crowned with the produce of several rarities; among which were the moon, the elephant Airabat, the horse Uchchai-shraba, the flower-tree Parijat, the nectar for the gods, and many other precious stones.

‡ i. e. Bharat and Satrughan.

§ i. e. Seeta and Ram. Vide notes on सच्चिदानन्द in couplet 85th.

VERSE.

(Bharat,) with his younger brother and friend, had become so delighted in mind that he forgot his joy and grief, happiness and misery.

Having cried out, " Save me, O lord! Save me, O lord!" he fell on the ground like a log.

Lakshman recognized his endearing words, and saluted him knowing him in his mind to be Bharat.

On one side, the brotherly love was superior, and on the other the service due to a master was predominant.

(Lakshman) could not (on that score) embrace (Bharat), nor could he afford to give up (the idea): the good poet thus describes the state of Lakshman's mind.

He remained (silent) relying on his service, just as a kite-flier draws a paper kite which mounts in the air.

(Then Lakshman,) having bent down his head on the ground, said tenderly, " O Ram! Bharat is saluting you."

On hearing this, Ram got up impatient with love; his dress (bark,) quiver, bow and arrows were lying here and there.

(231.)

COUPLET.

The Abode of mercy raised him, whether he (Bharat) wished it or not, and clasped him to his breast: every body, having seen the embracing of Bharat and Ram, forgot their own selves.

VERSE.

How can that meeting of love be described? It is beyond the understanding of poets, and (the mention of which) from actions, mind and words (would be impossible.)

The two brothers were full of great love, and forgetful of their mind, consciousness, sense and pride.

Tell me who will shew such a pure love, and what shadow will the sense of the poet follow?*

---

* i. e. by whose means shall I (the poet) describe it, since all were restless.

It is true that a poet has power over meanings and words, (just as) an actor dances according to the musical time.

The love of Bharat and Ram is incomprehensible, even the minds of Brahma, Vishnu and Shiva cannot reach up to it.

How then can I describe it?—can the chords of grass play good tunes?

Seeing the meeting of Bharat and Ram, the gods were afraid, and doubts arose in their minds (bodies.)

But when the spiritual tutor of the gods explained to them, the fools came to sense, and, having rained down flowers, began to admire (the brothers).

(232.)

COUPLET.

Ram embraced with love Satrughan, and received the pilot; while Lakshman, having saluted, gave his brother Bharat a hearty welcome.

VERSE.

He (Lakshman) received with joy his younger brother, and embraced again the pilot.

Again the two brothers* greeted the sages, and receiving their desired benediction became glad.

Then Bharat with his younger brother (Satrughan) being filled with love, placed on the head the dust of the lotus feet of Seeta.

He saluted her over and over again and she raised him, and having held him with her lotus hands made him sit down.

When Seeta blessed him inwardly, he was so immersed in love, that he had no recollection of his body.

Having seen Seeta favorable in every way, there remained no anxiety in his mind, and the fear of his own self was removed.

No one said nor asked any thing: their minds were full of love, but void of their intellectual powers.

The pilot, at that moment having recovered himself, folded his hands, and having saluted thus addressed humbly:—

---

* i. e. Bharat and Satrughan.

(233.)

COUPLET.

" O lord ! being uneasy with your separation, your mothers, citizens, servants, generals and ministers with (Bashishta) the chief of the sages have come."

VERSE.

The Ocean of good qualities, having heard of the arrival of his spiritual tutor, and having placed Satrughan near Seeta,

Went hurriedly at that moment : he was patient, the bearer of virtue, and kind to the poor.

On seeing the spiritual tutor, Ram with his younger brother became glad, and began to perform obeisance and salutations.

The sage ran and clasped him to his heart, and being filled with love received the two brothers (Ram and Lakshman).

The pilot full of love uttered his own name, and saluted (the spiritual tutor) from a distance.

The sage, having no alternative, embraced the friend of Ram, as if he (the pilot) was plundering love from the ground, and collecting it.

The devotion to Ram is the root of goodness ; the gods admired it on the sky, and rained down flowers.

There is no one so mean as this (pilot), and who in this world is superior to Bashishta ?

(234.)

COUPLET.

Such is the manifestation of the power and grandeur on worshipping him, who is the husband of Seeta. He thinks more (of the pilot) than Lakshman, and whom (the pilot) the sage embraced with joy.*

VERSE.

When the god Ram, who is the mine of pity and extremely wise, knew that all the people were distressed,

---

* This couplet has been translated inversely to suit the English.

By whomsoever in whatsoever way he wished to remain, he was lodged in the same manner as he desired.

With his younger brother he received all in a moment, and removed the great burning of their sorrows.

This is not a very great thing for Ram, it is just like one sun reflected in a crore of water-pots.

The citizens full of love embraced the pilot, and extolled his fortune.

Ram saw the mothers, who were like a row of creepers struck down by ice, afflicted.

Ram first received Kaikai, having softened (made wet) her mind with his simple nature and faith.

Falling at her feet he gave many consolations, laying the blame on his head through (the action of) time, fate and Providence.

(235.)

COUPLET.

Ram received his other mothers, comforted and pleased them (saying), " O mothers! this world is under the power of God, no one is to be blamed.

VERSE.

The two brothers saluted the feet of their spiritual tutor's wife, together with the wives of other brahmins who had come.

(The brothers) worshipped all like the Ganges and Durga; while (the wives) blessed them joyfully and tenderly.

Having held the feet of Sumitra,* (Ram happily) sat down in her lap, as if a very poor man had received wealth.

Again the two brothers, being overcome with love, fell prostrate at the feet of the mother.†

The mother clasped them to her heart with great love, and bathed them with the tears of affection (flowing) from her eyes.

How can the poet describe the joy and sorrow of that moment? He is like a dumb one (who cannot tell) the flavour (of his food).

---

* Sumitra was the mother of Lakshman.

† i. e. Kaushallya, the mother of Ram.

Ram with his younger brother having received the mothers, begged his spiritual tutor to come (to his hut.)
The citizens, on receiving the order of the sage, alighted on seeing water and land.

(236.)

COUPLET.

Taking the brahmins, ministers, mothers, the spiritual tutor and the picked men, Bharat, Lakshman and Ram went to the latter's holy retreat.

VERSE.

Seeta, having come, kissed the feet of the sage, and received from him suitable blessing as her heart desired.
She received with such love the spiritual tutor's wife and the wives of other sages, that it can not be described.*
Seeta, having saluted the feet of all, received the words of blessing, which were dear to her mind.
All the mothers-in-law having seen Seeta, shut up their eyes, and (knowing her) delicate, became frightened,
As a female goose when she falls into the power of the fowler. (They said amongst themselves,) "What has the wicked Providence done?"
They were extremely distressed on seeing Seeta, for she was suffering that which Fate had made her suffer.
The daughter of Janak, having then become patient, filled her blue lotus eyes with tears.
Seeta went and embraced her mothers-in-law, while sympathy spread over (the surface of) the earth.†

(237.)

COUPLET.

Seeta kissed the feet of all, and received all with so much love, that they, being overcome with affection, blessed her from their heart, (and said,) "May you live very happy."

---

* The word जेता is put for जितना.
† The earth was the mother of Seeta.

VERSE.

All the queens became restless on account of the love of Seeta, but the wise spiritual tutor requested all to sit down.

The chief of devotees, having first related the state of the world, said something about spiritualism.

He then repeated the departure of the king to Paradise, but Ram on hearing it felt insufferable pangs.

And having reflected on the cause of his death and his affection (for him), the Bearer of the load of patience became very uneasy.

On hearing the cruel words hard like the thunderbolt, Lakshman, Seeta and all the queens began to lament.

All the people became overwhelmed with grief, as if the kingdom was going to be ruined that day.

The sage again comforted Ram, and caused him with the people to bathe in the sacred river.

The lord that day kept the fast of abstaining from water, and though the sage told every body (to drink water) yet no one took it.

(238.)

COUPLET.

In the morning whatever orders the sage gave, the son of Raghu carried them out with devotion, faith and respect.

VERSE.

Having performed his father's funeral rites as prescribed in the Vedas, the Sun* of the darkness of sins became pure.

He whose name is fire, and on remembering which, the sin (burns into it like) cotton, and through whom the source of all happiness (is attained),

Became as pure, in the opinion of the wise, as (people) utter (the names of the places of) pilgrimage in the Ganges.

Thus Ram became pure, and when two days had passed away, he said lovingly to his spiritual tutor :—

---

* i. e. Rama.

"O lord! the people are very much reduced, eating only bulbs, roots, fruits and water.

On seeing Bharat, his younger brother, and all the mothers, a minute appears to me like an age.

Be pleased to go to the city with all: you are here, and the king (my father) is at Paradise.

I have said much and shewn impertinence. O lord! please to do that which is proper.

(239.)

COUPLET.

(The sage replied,) "For the sake of virtue, O Ram! the abode of mercy, why should you not say so? The men are sorrowful, and therefore having seen you two days will take rest."

VERSE.

On hearing the words of Ram, the people were as afraid, as if a vessel became restless in the midst of the ocean.

But on hearing the words of the sage, which were the root of all happiness, they became (so glad) as if the wind was favorable to them.

They bathed at that moment in the sacred water, the sight of which destroys a mass of sins.

Having seen with open eyes the Image of goodness (Ram), they became glad and performed obeisance.

They went to see the hills and forest of Ram: there was every kind of happiness and no misery.

The fountains were pouring out water equal to nectar, and the three kinds of air* were removing the three sorts of troubles.†

There were trees, creepers, various kinds of grasses, and many sorts of fruits, flowers and leaves,

And beautiful stones, and agreeable shade of trees. By whom can the beauty of the forest be described?

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* Vide notes on couplet 131st, verse 8th.

† Vide notes on couplet 225th, verse 3rd.

(240.)

COUPLET.

In the ponds were lotuses, clamouring water-fowls and humming bees, and in the forest various kinds of beasts and birds were sporting about devoid of enmity.

VERSE.

The *kols*, the *kirats* and the *bheels* living in the forest, with pure and nice honey tasting like nectar,
Having made and filled their beautiful leafy cups,* and having collected bulbs, roots, fruits and germs,
Gave them to all with entreaties and salutation, after describing their taste, property, virtue and name.
They made them over to the people, and would not ask for any price, and on their giving them back they invoked Ram for justice.
Being overcome with love, they spoke such tender words that they, having recognized their affection, regarded them as good.
(They added,) "You are (the personification) of good, but we are low outcasts: we have got your interview through the favor of Ram.
To us your meeting is so hard to be obtained, as the stream of the Ganges in the country of Marwar.†
Ram is kind and condescending‡ to outcasts,—such a king is desired by families and subjects.

(241.)

COUPLET.

Having thought this in your mind, and given up prejudicial feelings, you will love us, seeing our love; and to make us happy accept these fruits, grasses and germs.

---

* The word कुटो "a cottage" seems to be a misprint here. It ought to be पुटो a cup, which makes better sense.
† In Marwar there are no rivers or ponds.
‡ नेवाजा is derived from the Persian نوازنا "to favor."

Verse.

You are our dear guests, and have come into the forest, but our fortune is not fit to serve you.

O Sirs! what shall we give you?—the fuel and leaves are the (marks) of the friendship of the *kirats*.

We shall be doing you a great service, if we do not steal your plate and clothes.

We are foolish creatures and murderers of men: we are dishonest, wicked, ill-intentioned and low.

Our nights and days pass away in committing sins: we have no clothes round our waist, nor is our belly full.

Even in dreams (we do not know) what* the sense of virtue is: but this has been the effect of our interview with the son of Raghu,—

That from that time we have seen the lotus feet of the lord, our insufferable troubles and sins have been removed."

The citizens on hearing their words became pleased, and extolled their fortune.

XI.†

Stanza.

When they thus made them hear the words of love, the people began to extol their fortune, and having seen that their speech and interview (resulted) from their attachment to the feet of Seeta and Ram, became pleased.

The men and women undervalued their own love on hearing the words of the *kols* and *bheels*. O Tulsi! by the mercy of the Germ of the Raghu family, a boat floats with‡ iron.

X.†

Quatrain.

All the people being happy were walking daily on all sides of the forest, like frogs and peacocks which fatten in water on getting the first (shower of) rain.

---

* कस काज mean lit. कैसा काभी.

† Vide notes on page 93rd.

‡ ले means "taking," "with."

VERSE.

The men and women of the city had become overcome with great love: their days passed away like moments.

The mothers-in-law of Seeta dressed her, and she served them respectfully and equally.

No one could understand her secret except Ram: Seeta was the Delusion, and (he) the husband of Delusion.

Seeta won over her mothers-in-law by her service; they derived pleasure, and gave advice and blessing.

On seeing the two gentle brothers with Seeta, the wicked queen repented excessively.

Now Kaikai was saying this in her mind, "Why has not God given me death at this (moment?)

It is known in the Vedas and to the world, and the poets say too, that those who are adverse to Ram do not even get a place in hell."

Every one was fearing this in his mind, (and saying,) "O God! will Ram go to Oudh or not?"

(242.)

COUPLET.

Bharat had no sleep at night nor hunger in the day, he was very uneasy and anxious like a fish, which, being sunk in the midst of bad mud, grows restless for water.

VERSE.

(He said within himself,) "I have now* acted sinfully through the deceit of my mother, (and am as afraid) as ripe paddy has the fear of dire calamities.†

In what manner will Ram be anointed? To me the devising of one plan even does not suit.

He must indeed return (to his kingdom) by the order of the spiritual tutor, but then the sage again would speak to Ram knowing his mind.

If the mother (Kaushallya) says then Ram will go back; but will the mother of Ram ever refuse (me that favor)?

---

* काल्ह is put here for इस काल्ह "this time."

† Vide notes on couplet 225th verse 3rd.

Of what reckoning am I, who is a servant, and to whom at the same time in an unlucky hour God is unkind?
If I be obstinate it will be a very bad business, for the duty of a servant is heavier than the mountain of Shiva.*"
Not a single plan suited the mind of Bharat, who thus passed the night in thinking.
Having bathed in the morning he saluted the lord (mentally), and as he was going to sit, the sage (Bashishta) sent for him.

(243.)

COUPLET.

Having kissed the lotus feet of the spiritual tutor, (Bharat) sat down on receiving the orders. The brahmins, the nobles, ministers and courtiers having assembled came.

VERSE.

The sage said according to time, "Listen, O courtiers and the wise Bharat!
The Bearer of virtues and the Sun of the solar race, is king Ram. He is absolute and God himself.
He is the Ocean of truth, and the Supportor of the Vedas-like bridge, and is born for the good of the world.
Agreeably to the order of his spiritual tutor and parents, he is the destroyer of the wicked and the well-wisher of the gods.
No one knows truly morals, love, spiritual and temporal (happiness) as well as Ram.
Of Brahma, Vishnu, Shiva, the moon, the sun, the Guardians of the worlds, the delusive power, soul, fate, *kali yog*.
The king of snakes and of the earth, and several other powers; and the fulfilment of devotion, which is recited (sung) in the Vedas and Shastras,
Having thought these in your mind, look well, that the order of Ram is on the heads of all.

---

* i. e. the mountain Koylas. Vide notes on couplet 132nd, verse 6th.

(244.)

COUPLET.

Our well-being consists in carrying out Ram's order and desire: O wise men! having understood this, do it now with one consent.

VERSE.

The inauguration of Ram is agreeable to all: it is the root of joy, and the only path of delight.

Explain to us, in what manner will Ram go to Oudh, and we will adopt the same plan."

Every body, having heard with deference the words of the sage, which were imbued with moral, spiritual and temporal (advice).

Could not answer, but remained stupefied. Then Bharat, having bent down his head, (said) with hands folded :—

"In the solar race there have been many kings, who were more powerful than the rest.

Parents are the causes of birth, but God gives good or bad fate.

He removes all troubles and prepares all sorts of bounties: such like are your Reverence's favors, and the world knows them.

Such a master (as you are,) who has encompassed the bounties (acts) of Providence, who could contradict your wish which you have formed?

(245.)

COUPLET.

But then to my utter misfortune you are asking of me a plan." On hearing his affectionate words, love arose in the mind of the spiritual tutor.

VERSE.

(He said,) "O son! it is true that (every thing depends) on the mercy of Ram, and he who is hostile to him never gains happiness even in dream.

O son! I hesitate in speaking a word, (it is said) wise men give away half of a thing when they find the whole gone.

If you two brothers go to the forest, then Lakshman, Seeta, and Ram may return."

On hearing these propitious words the two brothers were glad; they became happy and the hair of their body stood erect.

Their minds were cheerful, and their body became lustrous,* as if the king (Dasharath) was alive, and Ram was made king.

There was a great advantage and little loss to the people, and an equal happiness and misery to the queens† who were all weeping.

Bharat said, "On my doing what the sage has ordered, he has granted me in this world the desired fruit of my life.

I shall live in the forest during my whole life, there is no convenience greater than this.

(246.)

COUPLET.

Ram and Seeta are omniscient, and you the knower of every thing and are wise; if you speak truly, then, O lord! please to fulfil your promise."

VERSE.

On hearing the words of Bharat and seeing his love, the sage with the whole assembly became forgetful of their own selves.

The nature and excellent qualities of Bharat were like a sheet of water, and the Understanding of the sage was standing on its bank like a woman.

She wished to go to the other side and thought of various means, but could neither get a boat, a bull‡ or raft.

And who can praise Bharat, can the ocean be contained in the shell of a pond?

---

* Lit. body emitted lustre.

† Whether Ram, with Lakshman and Seeta, returns to Oudh, or Bharat with Satrughan lives in the forest, in either case, the queens were glad or sorry, for they loved the four brothers equally.

‡ A small river can be waded through by holding the tail of a bull or cow.

Bharat having received* the wish of the sage, came with the whole assembly to Ram.

He saluted the lord, who gave him a nice seat, and every one having obtained the order of the sage sat down.

The sage having reflected spoke these words, in accordance with the place, time and opportunity.

"Listen, O wise and learned Ram! you are the receptacle of virtues, morals, qualities and wisdom.

(247.)

COUPLET.

You are seated in the hearts and minds of all, and know all their good and bad qualities; please shew us the way which will tend to the welfare of the citizens, mothers and Bharat.

VERSE.

A distressed man never speaks with deliberation, and a gambler looks after his own opportunity."

On hearing the words of the sage, Ram said, "O lord! the means lies in your hand.

The well-being of all consists in carrying out your wish: give us the order joyfully and truthfully.†

Whatever you will command me first, I shall place it on my head and obey it.

Again whatever orders you will give to others, they will execute them in every way."

The sage replied, "O Ram! you have spoken the truth, but the love of Bharat has left no sense in me.

Hence I say over and over again that the devotion of Bharat has made my sense stupefied.

In my opinion whatever you will do by fulfilling the desire of Bharat, will be propitious, and Shiva is the witness of it.

---

* Lit. having come into the mind of the sage.

† Lit. speaking the truth.

(248.)

COUPLET.

Listen deferentially to the entreaties of Bharat, and then think of them again, and having sifted through the rules of kings and Vedas, act according to the opinion of the good people and the world."

VERSE.

On seeing the love of the spiritual tutor towards Bharat, there was great joy in the mind of Ram;

And knowing Bharat as the bearer of the load of virtues, and his own servant from his body, mind and words,

He, pursuant to the orders of his spiritual tutor, said these words, which were agreeable, tender and propitious :—

"I swear by your Reverence and by my father's feet, that there has not been a brother like Bharat in this world.

Those who are attached to the lotus feet of their spiritual tutor, are very fortunate in the (opinion of the) people and the Vedas.

When your kindness is upon such a person, who then can describe the luck of Bharat?

On seeing my younger brother Bharat, my understanding feels diffident in praising him before him.

Now what Bharat says it will be good to do that;"—having said this much, Ram remained silent.

(249.)

COUPLET.

Then the sage said to Bharat, "O son! having left off all modesty, speak out your mind to the Ocean of mercy and your dear brother."

VERSE.

Having heard the sage's words, received the will of Ram, and (seen) that his spiritual tutor and master are both highly favorable to him,

And having found on his head all sorts of embarrassments, he could not speak any thing, but began to reflect.

The hair of his body became erect, and standing in the midst of the assembly, (he said), while tears of love rose in his lotus eyes.

" The chief of the sages has finished (saying) what I had to say. What shall I speak more?

I know the nature of my lord, he is never angry with the guilty.

He has a special kindness and love for me, at the time of playing I never found him angry.

From my infancy he has not left my company, and has never broken my heart.

I have seen in my mind the lord's nature of kindness; he has lost in play but made me win.

(250.)

COUPLET.

Being overcome by love and modesty, I can not speak in his presence. Up to this day I am not satiated with his look,—my eyes are athirst for his love.

VERSE.

But Providence could ill-brook my dalliance: He the vile one brought in my mother as a pretence.

It does not behove me to say, who has become good and pure in his own opinion.

That my mother is bad, and I am good and well-behaved,—to bring such (an idea) in my mind is extremely wrong.

Does good paddy grow in the ear of a small grain, and do the cockles in a pond bear forth pearls?

Even in dream there is no fault or troubles for any one, but my evil destiny is a bottomless ocean.

Without understanding the consequences of my own sins, I have in vain thought my mother wicked.

I now find myself baffled from every quarter: there remains only one advantage for me which (I think) is good,

Because my spiritual tutor, my master and lord Ram and Seeta (being favorable,) it appears to me that the result will be good.

(251.)

COUPLET.

Before the assembly of good men, my lord and my spiritual tutor I speak sincerely in this holy place, and whether (I speak) through love or deceit, falsehood or truth, the sage and Ram know it.

VERSE.

The king died in keeping the vow of love, and the world is witness of the wickedness of my mother.

(The state of my other) afflicted mothers is painful to look at, and the men and women of the city are burning from insufferable tortures (fever).

Being myself the cause of all this mischief, I bear all troubles, having heard and known them.

(From the moment) I heard of the departure of Ram to the forest with Lakshman and Seeta in a devotee's dress,

And that he had no shoes on and walked on foot, Shiva is my witness, I was hurt.

Again when I saw the love of the pilot, my heart became as hard as a thunderbolt, but it did not rend.

Now I have come and seen all with my eyes, and this foolish life, while existing, caused me to endure all.

On seeing whom snakes and scorpions on the road emit fatal poison and sharp anger,

---

(252).

COUPLET.

To such, as Ram, Lakshman and Seeta, when (Kaikai) has become unfriendly, will God then, leaving her son, cause any body to suffer intolerable hardships ?"

VERSE.

On hearing the painful but excellent words of Bharat, mixed with grief, love, entreaty and justice,

All the assembly became immersed in sorrow and anxieties, as if a forest of lotuses was overspread with snow.

The learned sage having related many historical facts, comforted Bharat.

The son of Raghu, who is the moon of the forest of lotuses of the solar race, uttered these reasonable words :—

" O brother! do not blame yourself in your mind, knowing that the state of life is subject (to the will) of God.

I say in the three ages* and in the three worlds your body, O brother! is (like) pure fame.

Whoever harbours enmity towards you in his mind, loses this world and the next.

They are fools who blame your mother, and have not done service to their spiritual tutor and to the society of good men.

(253.)

COUPLET.

In remembering your name all sins, deceit, and the whole burden of evils are removed, and also fame in this world and happiness in the next (are obtained).

VERSE.

I say in good faith from my own nature, and bear Shiva as my witness, that the world, O Bharat! has existed by your preserving it.

O brother! do not argue falsely and in vain; for enmity and love are never concealed by hiding them.

Birds and beasts go to devotees, but they run away on seeing a hunter and one who stops them.

Even beasts and birds know what is good or evil, whereas the body of man is the receptacle of virtue and wisdom.

O brother! I know you very well, what can I do contrary to my mind?

The king has fulfilled his promise by leaving me, and forsaken his body for the sake of the vow of his love.

---

* Vide notes on couplet 187th, verse 7th.

In disobeying his order there is anxiety in my mind, but still more the regard I have for you.

And further again the spiritual tutor gave me the order, hence whatever you will say that I must do.

(254.)

COUPLET.

Make your mind happy, and leaving off modesty speak out. I shall do it to-day. The people became delighted on hearing the words of Ram, the ocean of truth.

VERSE.

The king of the gods, being frightened with the other deities, became alarmed, and thought that every thing was going wrong.

They made various arguments, but not one suited them; every one from his heart took the shelter of Ram.

Again having reflected they said to each other, "Ram is pleased with the faith of his votaries."

But when they remembered (the state of) Umborish and Durbasha,* then the gods with their king became extremely hopeless.

When the gods suffered troubles for a long time, Prahlad caused the man-lion† to appear.

---

* Vide notes on couplet 209th, verse 7th.

† Prahlad was the son of king Hirannya-kasshipu, the bitter enemy of Vishnu. When the father knew that his son was devoted to Vishnu, he wished to get rid of him, and concerted various means to put him to death, but by the favor of Vishnu not one succeeded. One day the king, in the midst of his court, asked his son whether he could, by means of his prayer, make Vishnu appear from yonder pillar. On Prahlad's answering in the affirmative, the king rose up sword in hand, and cut the pillar into two. A subtle body of a man with a lion's face came out, and began to grow up larger and larger in a few minutes. It seized Hirannya-kasshipu, pierced his heart and killed him on the spot.

Whispering to each others' ears, and striking their heads, (they said,) "The works of the gods now lie in the hands of Bharat.

O gods! we do not see any other means, for Ram is attached to the service of his good servants.

Now do you all worship Bharat with heart and love, since he has won over Ram by his own virtue and good qualities."

(255.)

COUPLET.

On hearing the reasoning of the gods, their spiritual tutor (Brihaspati) said, "How happy is your fate, since your love for the feet of Bharat is the root of all goodness in the world.

VERSE.

The devotion of the servant (Bharat) of the husband of Seeta, is as excellent as a hundred Kamdhenu.*

Since your faith in Bharat has arisen in your minds, give up anxiety, for Providence has devised a plan.

O king of the gods! look at the power of Bharat, Ram has naturally come under his control.

O gods! make your minds easy, and do not fear, but know Bharat as the shadow of Ram."

On hearing the reasoning and fear of the gods and their spiritual tutor, the omniscient lord was anxious.

And Bharat, knowing in his mind that every thing rested on his head, thought of various conjectures in his heart.

On reflection he fixed this in his mind, "My well-being consists in the order of Ram.

He has left off his vow, and quieted (preserved) my mind, and has not shewn less love and affection for me.

---

* Vide notes on couplet 189th, verse 7th.

(256.)

COUPLET.

The husband of Seeta has in every way shewn me such favors that I cannot enumerate them." Bharat, having saluted and folded his lotus-like hands, said thus :—

VERSE.

"O master! what shall I speak, and what shall I make others speak (for me), you are the ocean of mercy and the knower of hearts.

(I see) my spiritual tutor is pleased and my master is kind, and hence the pretended (display of the) pain of my dirty mind has been removed.

I am afraid of ill fame, but my anxiety is without any reason: it is not proper to impute blame to the sun, when you forget your whereabouts.

My ill luck, my mother's wickedness, the dreadful acts of Providence, and the inclemency of the time,

Having conspired steadily* have ruined me; but (Ram), the cherisher of the humble, has kept his own vow.

This is not your lordship's new custom: it is known to the world and the Vedas, and is not hidden.

The world is bad, but the lord only is good; tell me then from whose welfare, good may come.

O lord! your nature is like the tree of the gods,† and you are never in the presence nor in the absence of any body.

(257.)

COUPLET.

Going near that tree, and knowing its shadow to be the remover of all anxieties, the king, the poor, the good and the bad receive their desired object (fruit) on asking.

---

* Lit. having fixed their feet.

† i. e. the Kalpa tree. Vide notes on couplet 28th, verse 8th.

VERSE.

Having seen in every way the love of my spiritual tutor and master my anxiety has been effaced, and doubts removed from my mind.

O source of mercy! please do that now, which may be good for your servant, and not distressing to your lordship's mind.

That servant, who is reserved towards his master, and looks after his own interest, is low in understanding.

The well-being of a servant (depends) on serving his master, and on leaving off his happiness and avarice.

The desire of all, O lord! (will be fulfilled) on your returning, and by carrying out your orders the good of various kinds (will be secured).

This (carrying out your orders) is the essence of temporal and spiritual (bliss), the fruit of all good actions, and the ornament of a happy state.

O lord! hear one entreaty of mine, and if it be reasonable, you will then do it again.

Having prepared all the necessaries for inauguration, I have brought them with me. Kindly accept them if your mind wishes.

(258.)

COUPLET.

Having sent me with my younger brother to the forest, please make every body happy, but if not, let the two brothers* go back, while I accompany you, my lord!

VERSE.

Or else, let us three brothers go to the forest, while you, O Ram! return with Seeta.

In whatever manner, O lord! you may be happy, pray do that, O ocean of mercy!

O lord! you have given to me the charge (of settling every thing,) but I have neither morals nor sense of virtue.

---

* Lakshman and Satrughan.

I say words for the sake of my own interest, for in the mind of the distressed there is no sense.

That servant who contradicts* on hearing the order of his master, Shame becomes ashamed on seeing him.

I am such a deep ocean of wickedness that my master's love (for me) is praised by the good.

Now, O merciful one! this idea appears to me reasonable that† there ought not to be any anxiety in your lordship's mind.

I swear by the feet of my lord, and say truly that such an idea will be good for the world.

(259.)

COUPLET.

O lord! whatever order you will give to any body cheerfully and without any anxiety, he will do that with all his heart,‡ and thus all these dire misfortunes will be removed."

VERSE.

The minds of the gods were pleased with hearing the guileless words of Bharat: they applauded him, and rained down flowers on him.

The inhabitants of Oudh were under uncertainty,§ while the forest-living devotees had become happy in minds.

Ram remained silent and thoughtful, and all the assembly on seeing the state of the lord became anxious.

At that moment some messengers from Janak came, and the sage Bashishta having heard (the news) sent for them immediately.

Having saluted (the sage) they looked at Ram, and on seeing his dress became extremely distressed.

---

* i. e. gives answer.

† The word जाइ is a misprint here, it ought to be जाहि meaning "by which."

‡ Lit. holding his head.

§ The people were double-minded, because they could not conceive whether Ram would go to Oudh, or stop in the forest.

The sage inquired of the messengers, "Tell us the welfare of king Janak."

On hearing this they hesitated, and bent down their heads. Then the best of the messengers said with hands folded :—

"O lord! your Reverence's enquiring kindly of him, has become the cause of his welfare.

(260.)

COUPLET.

Otherwise, O lord! welfare has departed with the king of Kaushal (Dasharath), and the whole world, especially Mithila and Oudh, have become helpless.

VERSE.

Those who belonged to Janak* on hearing the state of the king of Kaushal, became mad and overcome with grief.

Whoever saw at that moment the king Bidehu (Janak,) that his name was significant (of his character) appeared to every body.†

The king on hearing that the queen was wicked, could not think of any thing, but became like a serpent which has lost its gem.

(And knowing) that Bharat has got the kingdom, and Ram gone to the forest, despair arose in the mind of the king of Mithila.‡

The king then asked the learned assembly of his ministers, 'Consider and tell me what is to be done now.'

Having considered both, i. e. whether he should go or not, the bad position of Oudh, no one said any thing.

At last the king, having become patient and having thought in his mind, sent to Oudh four clever messengers, (with this order),—

'Having weighed the good and bad nature of Bharat, return quietly, so that it may not be known (to any body).'

---

* जनकौरा means जनक की ओर के i. e. those belonging to Janak. This word has been coined by the poet to suit the verse.

† It means more freely that he had become insensible. The न with the interrogative has been struck out to suit the English. The word बिदेह means lit. "without body."

‡ Janak was the king of Mithila, the modern Tirhoot.

(261.)

COUPLET.

The couriers went to Oudh, and having enquired and seen the state and acts of Bharat, and his going to Chitracoot, sped towards Tirhoot.

VERSE.

The messengers having returned related, as they thought, the acts of Bharat in the court of Janak.

On hearing this account, the spiritual tutor,* the citizens, the ministers and the king, became uneasy in mind through anxiety and love.

At length, having become patient and extolled Bharat, he sent for able warriors and servants.

Having placed them as guardians in the house, city and country, he collected horses, elephants, chariots and many conveyances.

Having fixed two hours, the king set out that very moment, and did not rest on the road.

Having bathed this morning at Allahabad, every one marched and began to cross the Jumna.

O lord! he has sent me for news,"—having said thus far he performed his obeisance.

The sage, having given with them six or seven forest men, immediately dismissed the messengers.

(262.)

COUPLET.

The people of Oudh, having heard of the arrival of Janak, became happy; but the son of Raghu was in great anxiety, and Indra thoughtful.†

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* The sage Satanand was the spiritual tutor of Janak.

† Ram was anxious because he thought that Janak would persuade him to go to Oudh, and Indra, because should Ram be won over, then his enemies the demons would not be destroyed.

VERSE.

The wicked Kaikai was burning in disgrace, to whom will she speak, and whom will she blame?

The men and women were happy thinking this in their minds that they will have to live a few days* more.

That day passed in this manner: in the morning every one began to bathe.

The men and women having bathed, worshipped Ganesh, Durga, Shiva and the Sun.

Again, having saluted the feet of the husband† of Lakshmee, they thus supplicated with their hands folded, and (placed) the hem of their dress‡ (on Ram and Seeta),—

"Our king is Ram, and our queen is Seeta, and the capital Oudh the limit of joy.

May (Oudh) again be filled well with population, and may Ram make Bharat the heir-apparent.

This nectar of happiness has besmeared us all, O God! give us the happiness of life in this world.

(263.)

COUPLET.

May Ram live in the city with his spiritual tutor, courtiers and brothers, and while he is our king of Oudh, let us all die praying (for our death)."

VERSE.

Having heard the loving words of the citizens, the learned devotees underrated their penance and devotion.

The citizens, having thus performed their daily work, saluted Ram with cheerful minds,§ (and said),—

"The high, low and the middle class of men and women, obtain an interview with him according to their (rank).

---

* Lit. four days.

† i. e. Ram. Seeta was the incarnation of Lakshmee, the goddess of fortune.

‡ The men prayed with hands folded, and the women placed the hem of their garments on the heads of Ram and Seeta.

§ Lit. with bodies the hair of which stood erect.

He receives them all with care, and every one praises the Receptacle of mercy.

From his boyhood this is the habit of Ram, that he regards morals and love after knowing (their value).

Ram is the ocean of virtue and modesty: his face and eyes are beautiful and his nature simple."

In describing the excellent qualities of Ram they became overcome with love, and began to extol their own luck, (saying),—

"There are very few in this world who are heaped with virtue like us, and whom Ram regards as his own."

(264.)

COUPLET.

At that moment every one became immersed in love on hearing the arrival of the king of Mithila, and the Sun* of the lotuses of the solar race got up respectfully along with the whole assembly.

VERSE.

Ram went before with his brothers, ministers, spiritual tutor and citizens.

When king Janak saw the mountain (Chitracoot), he saluted it and immediately left his chariot.

On account of the desire and joy of meeting Ram, there was very little trouble from the fatigue of the journey to any body.

Their minds were at such a place where Ram and Seeta were; for without mind and body who has the recollection of weal and woe.

Janak whilst coming was thus going with his courtiers, intoxicated with the wine of love.

On coming near and seeing (Ram) he was overcome with love; and they began to embrace each other with diffidence.

Janak kissed the feet of the devotees (who had come with Ram), and Ram saluted the sages (who had accompanied Janak).

Ram with his brothers received the king, and took him with them along with his courtiers.

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* Lit. "the lord of the day."

(265.)

COUPLET.

The Retreat (of Ram) was the ocean, and Tranquillity its pure full water; the troops as it were the rivers of Mercy, which Ram was leading with him.

VERSE.

Sense and Discretion were sunk in its banks, and the words of Grief were mixed with those rivers and canals.

Anxiety and Sorrow were the wind and waves, breaking the tree of* Patience on the bank.

Excessive Sorrows were its rapid streams, and Fear and Error their numerous whirlpools and vortices.

The Understanding was the pilot, and Learning the large boat, but it could not row it by any means whatever.

The helpless *kols* and *kirats* of the forest were passengers, who became tired of seeing, and were baffled in their minds.

When (the army) came and met the ocean of Retreat, it appeared as if the sea grew boisterous.

The men of the two kings had become so overcome with grief, that neither their sense, patience nor modesty remained.

Having praised king (Dasharath's) beauty, virtue, and qualities, they were grieved, and became plunged in the ocean of Sorrow.

XII.†

STANZA.

Having bathed in the ocean of Sorrow, the men and women were excessively grieved and disconsolate, and being angry they cursed Providence, and said, 'What has the unkind God done?'

The gods, saints, devotees, ascetics and sages having seen the state of Janak (regretted); Tulsi (says) no one had (enough) power to cross the river of true love.‡

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* कर is the sign of the genitive here.

† Vide notes on page 93rd.

‡ The expression सर ससनेह, i. e. river with love, is a misprint here, it ought to be सरस सनेह "true love."

XI.*

Quatrain.

Every where the people and the celebrated devotees gave much advice, while Bashishta said to Janak, "O king! be pleased to have patience.

Verse.

The sun of whose understanding destroys the darkness (night) of the world, and the rays of whose words expand the lotuses of (the minds of) devotees.

Can the power of delusion come near him?—such is the greatness of the love of Seeta and Ram.

The three kinds of beings, such as, the clever worldly men, devotees and saints, whom the world and Vedas describe,

And whose minds are purified by the true love of Ram, are very much respected in the society of the good.

Without the knowledge of Ram, any love for him is of no use, but is like a boat without its pilot."

The sage thus comforted Janak in many ways, and then all† the people bathed in the ghaut of Ram.

As all the men and women were filled with grief, that day passed away without (drinking) water.

Even beasts, birds and deer did not eat any thing, not to mention the dear family.

(266.)

Couplet.

The two armies, the king Janak‡ and Ram bathed in the morning, and sat down under the fig-tree, their minds being sullen and bodies lean.

Verse.

Those brahmins who lived in the city of Dasharath, and those citizens of the king of Mithila,

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* Vide notes on page 93rd.

† The word बस is a misprint here, it ought to be सब.

‡ He was called Nimi, because it was the name of one of his ancestors.

The spiritual tutor* of the solar race and the spiritual tutor† of Janak, who had seen in the world the path of spiritual virtue,
Began to give much advice, with religion, morals, abstraction and discretion.
The sage Kaushik,‡ having related many historical facts, lectured the whole assembly in sweet words.
Then Ram said to Kaushik, " O lord! every body has remained since yesterday without water.
The sage replied," Ram has spoken well, yesterday and two and a half *pahars*§ (of to-day) have passed away."
Perceiving the wish of the sage, the king of Tirhoot (Janak) said, " It is not proper here to eat food."‖
This speech of the king was good and pleasing to all, and they having received his order went to bathe.

(267.)

COUPLET.

At that moment the forest men having well filled their bamboo slings brought various kinds of fruits, flowers, herbs and roots.

VERSE.

The hill by the mercy of Ram became the giver of objects, and on seeing it sorrows became removed.
The ponds, rivers, forests and pieces of land, were as if rising from joy and love.
The creepers and trees were loaded with fruit and flowers, and the birds and beasts were clamouring cheerfully.
At that moment there was a great beauty in the forest, and the three kinds of air¶ were pleasing to every body.

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* Bashishta.

† Satanand.

‡ Kaushik was another name of Bishwamitra, the son of Gadhi. He was at first a king, but became by long penance a great sage, in which character he appears in the Ramayan as the early preceptor of Ram Chandra.

§ A *pahar* is the eighth part of the day, about three hours.

‖ A Hindu never eats in the house of his son-in-law. A queer custom!!

¶ Vide notes on couplet 131st, verse 8th.

Its (forest's) charm was beyond description, as if the earth was entertaining Janak.
Then all the people, having bathed and received the commands of Ram, Janak and the sage,
Saw the trees, and being happy began to alight every where.
Various kinds of leaves, fruit, flowers, bulbous roots and clear and nectar-like water,

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(268.)

COUPLET.

Were sent with respect loaded in bamboo slings by the spiritual preceptor of Ram; (the people,) after worshipping their ancestors, gods, guests and spiritual tutors, began to eat fruit.

VERSE.

Thus four days passed away, and the men and women on seeing Ram were happy.
This was the desire in the minds of both armies, "We ought not to return without Seeta and Ram.
To live with Seeta and Ram in the forest, is equal to the happiness of thousands of Paradises.
Leaving Lakshman, Ram and Seeta, whomsoever his house will please, God will be unkind to him.
God will be favorable to us all, when we shall live in the forest with Ram.
To bathe in the Mandakini three times, to see Ram, the Abode* of joy and prosperity,
To walk in the mountain of Ram, in the forest, and in the retreat of devotees, and to eat nectar-like food, such as, bulbs, roots and flowers,
With pleasure and for the period of 14 years,† will be like a minute; and (this happiness) will not be felt (any where else).

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* माला lit. means "the collection."
† Lit. twice seven.

(269.)

COUPLET.

Every body said, we people are not fit for such happiness, and where will be such luck?"—thus the love of those two armies for the feet of Ram was natural.

VERSE.

Thus were all forming desires, and on hearing their loving words the minds (of others) were ravished.

The mother of Seeta at that moment sent a female slave (to Kaushallya), and she (the slave) having found her at leisure returned.

Having heard that the mothers-in-law of Seeta had leisure, the queens of king Janak came.

Kaushallya received them with honor, and brought and gave them seats according to the then time.

On both sides courtesy and love were so predominant, that even a hard thunderbolt on seeing and hearing them became melted.

Their bodies were numbed, and the hair stood erect, and their eyes were filled with tears. They were writing on the ground with their fingers,* and were thinking.

Every one was the image of the love of Seeta and Ram, as if Pity in various disguises was sobbing.

The mother of Seeta then said, "The understanding of God is perverse, like the chisel of thunderbolt which rends the milky foam asunder.

(270.)

COUPLET.

We hear of the nectar, but we see poison,—all the works (of God) are formidable: there are crows, owls and cranes every where, but there are geese in the single lake of Manswaravara."†

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* Vide notes on couplet 56th, verse 5th.

† This proves that good things are rare and bad things numerous. Vide notes on this lake on couplet 123rd.

VERSE.

Queen Sumitra then said with anxiety, "The ways of Providence are inconsistent and variable.

He creates, rears and destroys again: the judgment of God is foolish as the sports of children."

Kaushallya replied, "It is no fault of any body, but being subject to fate (every one has) weal or woe, loss or gain.

The works of Fate are difficult, and are known to God; He is the giver of the fruit of good and bad actions.

The order of the Lord is on the heads of all, and the origin, existence and destruction of poison and nectar* (depend upon His will).

O madam! being under infatuation we grieve in vain: such are the doings of God, which are unavoidable and infinite.

Having considered in our minds the living and dying of the king, we grieve, O friend! seeing and knowing in this our own welfare."

The mother of Seeta then spoke truly and in sweet words, "You are the limit of good actions, and the queen of the king of Oudh."

(271.)

COUPLET.

"Lakshman, Ram and Seeta shall go to the forest, in which the end is good and not bad, but I am anxious for Bharat,"—so said Kaushallya with a heavy heart,

---

VERSE.

(And added,) "By the grace of God and by your blessing, the sons are good† brothers like the water of the Ganges.

I never have sworn by Ram, but now doing so, Madam! say truly,

The nature, virtue, humility and excellence of Bharat, his brotherly devotion, hopes and good will,

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* i. e. evil and good.

† सुतबन्ध is evidently a misprint. It ought to be सुबन्धु "good brothers."

In repeating them even the understanding of Minerva falters; can the (water of the) ocean be thrown away by shells?
I have always known that Bharat is the lamp of the family, and the king has mentioned to me so repeatedly.
You know (receive) gold by trying and jewels by examining, and you can test men in time (of distress,) and by their actions (nature).
To speak thus to-day is improper for me, since through sorrow and love my intellect is narrow."
On hearing her words which were pure as the Ganges, all the queens became overpowered with love.

(272.)

COUPLET.

Kaushallya having become patient said, "Listen, O madam, the queen of Mithila! who can give you advice, who is the beloved (of Janak,) the receptacle of wisdom?

VERSE.

O queen! having got the opportunity, you will speak to the king after your own way.
Please keep Lakshman (in Oudh), and let Bharat go to the forest; and should this opinion be agreeable to the mind of the king,
You will then try your best after mature deliberation. I am extremely anxious for Bharat.
As there is great love in the mind of Bharat, his staying away (from Ram) does not appear to me good."
Having seen her good nature, and heard her simple pleasing words, all became plunged in and imbued with the juice of mercy.
Flowers were showered down from the sky, and the voices of bravoes (were heard), while saints, devotees and sages became overpowered with love.
All the royal women on seeing this became entranced: then Sumitra having recovered herself said,—
"O madam! two *dands** of the night have passed away." The mother of Ram on hearing this got up with courtesy,

* A दण्ड is equal to 24 minutes.

(273.)

COUPLET.

And said (to the queen of Janak) with affection and sincerity, "Please go to your tent quickly; my (affairs) are under the will of God or the protection of the king of Mithila."

VERSE.

Having seen her affection and heard her humble words, the queen of Janak held her pure feet, (and said)—

"O madam! such a humility is fit for you, since you are the wife of Dasharath and the mother of Ram.

The Lord honors his meanest one; the fire holds the smoke, and the mountain the grass on their heads.

King (Janak) is your servant with his actions, mind and words; and Shiva and Durga are always your helpers.

Who is equal to your Majesty in this world, does the assistance of a lamp give beauty to the sun?

Ram, having gone to the forest and performed the acts of the gods, will reign steadily in the city of Oudh.

The gods, snakes and men by the strength of the arm of Ram, will live comfortably in their places.

These have been foretold by Yagbalkya,* O madam! the words of the sage cannot be false."

(274.)

COUPLET.

Having said thus she fell at her feet with great affection, and begged for Seeta (to take her to her tent), and having received the kind order, the mother of Seeta then departed with her.

VERSE.

Seeta received her dear relations in the same manner as each deserved.

---

* The name of a saint. He wrote the Mitakhshara, or the Hindu Law.

Every body seeing Seeta in the habit of a devotee, became uneasy and particularly sad.

Janak having received the order of Ram and the spiritual tutor, went to the tent to see Seeta.

Janak clasped Seeta to his heart, (knowing her) as a dear (sacred) guest of his love and life.

In his mind the sea of Love overflowed, as if the Mind of the king became (the place of the pilgrimage) Allahabad.

He saw the Fig-tree of Seeta's love growing, and on it the Baby of the love of Ram looked beautiful.

The Sense Chiranjeebi devotee was uneasy, but got the support of the Baby while he was drowning.*

Being plunged in infatuation Janak had no sense, such was the influence of the love of Seeta and Ram.

(275.)

COUPLET.

Seeta was so overcome with the love of her parents, and had become so uneasy that she could not support herself. The daughter† of the earth became patient, thinking of the time and her own sense of duty.

VERSE.

Janak, having seen Seeta in the dress of a devotees, became excessively delighted with love, (and said),—

"O daughter! you have made both the family pure: your unstained (white) fame will be spoken of by every body in the world.

The river of your fame, having surpassed (the reputation) of the Ganges, has entered into the cup‡ of the Lord's egg.§

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* It is related in the Vedas that at the time of the Deluge, all living bodies were drowned and destroyed, except a devotee by name Chiranjeebi. Tossed and buffetted by the waves, he came near the indestructible fig-tree of Allahabad, and was saved by an infant who was sitting on it.

† i. e. Seeta. Vide notes on couplet 62nd, verse 4th.

‡ The word करोरी is evidently a misprint here, it ought to be कटोरी a cup.

§ i. e. The globe. Your fame became diffused in the world.

In the world the Ganges is celebrated in three places,* but this (fame of yours) has made many good people (pure)."

When the father said such tender words of pure love, Seeta became modest and remained silent.†

Again the parents embraced her, and gave her good and wholesome advice and blessing.

Seeta being modest did not say any thing, (but thought) to stay here at night will not be advisable.

The queen, having guessed her intention, informed the king of it, who praised inwardly her excellent qualities and nature.

(276.)

COUPLET.

Having over and over again embraced Seeta, she dismissed her with honor, and then the wise queen, with pleasing words suited to the occasion, related the circumstance of Bharat.

VERSE.

The king, having heard the character of Bharat, which was the essence of gold, sweet scent, nectar and the moon,

Shut up his tearful eyes. The hair of his body stood erect, and he then began to extol his virtue with a cheerful mind, (saying),—

"Listen carefully, O fair-faced and fair-eyed one! the history of Bharat is the remover of the bonds of the world.

His virtue, politics and his knowledge of God, and those which I know according to my sense in this (matter),

How shall I say? My understanding in the praise of Bharat cannot even touch its shadow by stealth.‡

The creator, Ganesh, the king of snakes, Shiva, Minerva, the poets, the learned, the pundits and the wise,

The character, fame, actions, virtue, qualities, merits and sincere devotion of Bharat,

On understanding and hearing them, receive pleasure: they are as pure as the Ganges, and their taste is superior§ to that of the nectar.

---

* The three places are Allahabad, Ganga Sagar and Hardwar.

† Lit. became contained in her mind.

‡ Lit. cunningly.

§ Lit. disregards.

(277.)

COUPLET.

His virtue is infinite, and he is an unexampled man; I know Bharat as Bharat. Can I say that (the mountain) Sumeru* is a seer (in weight), when the understanding of poets falters (in his praise)?

VERSE.

To those who can describe them properly, (his merits) are as difficult to relate, as the walking (road) of the fish on land without water.

Listen, O queen! even Ram, having known the innumerable virtue of Bharat, cannot describe them."

Having recited with love the good nature of Bharat, and having perceived the views of his wife's mind, the king continued,

"Lakshman's returning and Bharat's going to the forest, will be good and agreeable to the minds of all.

But, O madam! the love and confidence of Bharat and Ram cannot be guessed.

Bharat is the limit of love and affection, although his master Ram is equal to him.

Bharat does not see all the spiritual and temporal happiness even in dreams.

His practising and fulfilling (his devotions) are (on account of) his love for the feet of Ram, and to me this action of Bharat appears as such.

(278.)

COUPLET.

Bharat shall not even forgetfully put off from his mind the order of Ram, hence do not, being overcome with love, be anxious,"—thus spoke the king sobbing.

VERSE.

In enumerating the praises of Ram and Bharat, the night of those two passed away like a minute.

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* Vide notes on couplet 70th, verse 3rd.

In the morning the two royal armies awoke, and having bathed worshipped the gods.

Ram having bathed went to his spiritual tutor, and having kissed his feet and received his sanction, said,—

"O lord! Bharat, the citizens and the mothers, are overcome with grief, and are unhappy in living at the forest.

And also the king of Mithila with his men has been suffering troubles for a long time."

Whatever is meet please do that, O lord! the well-being of all is at your Reverence's hand."

Having said thus, Ram was very modest, while the hair of the sage's body on seeing his nature and character stood erect.

(He then replied,) "O Ram! without you all the happiness and enjoyments are disagreeable* to these two royal armies.

(279.)

COUPLET.

O Ram! you are the life of life, the soul of soul and the happiness of happiness. He to whom his house is agreeable without you, God, O son! is unfavorable to him.

VERSE.

Let such happiness, actions and religion be burnt, where there is no love for the lotus feet of Ram.

Devotion becomes a bad devotion, and sense becomes a bad sense, where the love of Ram is not supreme.

Without you all are unhappy, and with you all are happy. You know the mind of every body.

Your order is on the heads of all; you are known as merciful (to every body,) and are the support of all.

Please go to your retreat now,"—(in saying this,) the chief of the sages became overcome with love.

Ram having saluted them went away, and the sage having recovered himself came to Janak.

The spiritual tutor explained to the king the words of Ram, with his excellent qualities, love and nature.

"Now, O king! please do that in which there may be the good of all with justice.

---

* Lit. like hell.

(280.)

COUPLET.

You are, O king ! wise,* learned, holy, and patient in religion ; who without you at this time is able to remove this difficulty ?"

VERSE.

On hearing the words of the sage, Janak was filled with love, but seeing the state (of affairs) his sense and discretion became bereft.

Being overcome with love, he thought in his mind, " I have not done well by coming here.

King (Dasharath) by ordering Ram to go to the forest, testified his own dear love.

But I, having now sent him from one forest to another, shall return happy and display my wisdom."

(Janak,) on seeing the state of the sages, devotees and brahmins, became uneasy and exceedingly overcome with love.

But judging (the course of) time the king became patient, and went with his courtiers to Bharat.

Bharat came forward and received him, and gave him a good seat according to the time.

The king of Tirhoot said, "O son, Bharat ! the nature of Ram is known to you.

(281.)

COUPLET.

Ram is truthful, virtuous, (possessed of) the good qualities and love of every body, and endures troubles with diffidence. Please tell us what order you would give."

VERSE.

On hearing this the hair of the body of Bharat became erect, and his eyes filled with tears. Having thoroughly recovered himself, he said,—

---

* Lit. receptacle of wisdom.

"O lord! you are dear and respected like my father, and my well-wisher as much as my spiritual preceptor. I have neither mother nor father.

With Bishwamitra, and other sages and the courtiers, you are to-day the ocean of wisdom.

Knowing me, O lord! to be an infant, a servant and obedient to your commands, please to instruct me.

Your Majesty has been questioning me in this assembly, but since my mind is agitated, I must speak like a mad man.

With a little mouth shall I say big words? Forgive me, O father! knowing that God is unkind to me.

It is described in the Shastras, Vedas and the Puranas, and is also known to the world* that the duty of a servant is difficult.

Between selfishness and the duty (which one owes) to his master, there is the same difference as between a deaf and blind man's† knowledge of love.

(282.)

COUPLET.

Having had a regard for the wish of the pious Ram, and having known me to be his servant and lover,‡ please do that with the consent and for the good of all."

VERSE.

On hearing the words of Bharat, and seeing his good nature, the king with his courtiers admired him.

(His words) were easy, but difficult (to understand); they were tender and agreeable, but hard (to comprehend); they had various meanings, but were very few.

As the reflection of the face in the mirror§ cannot be seized by the hand, such were his wonderful words.

The king, Bharat, the sage (Bashishta) and the assembly of the nobles, went to the place where the Moon|| of the lotuses of the gods then was.

---

* The word जन is a misprint, it should be जग "the world."

† If a deaf man loves a blind man, he can not see it, and if a blind man loves a deaf man he can not hear it.

‡ Lit. having recognised my love.

§ मकुर means "mirror," and मुकुर "reflection."

|| i. e. Ram.

On hearing this news all the people became uneasy with grief, like fish when they get new water.*
The gods, having at first seen the state of the spiritual tutor, and viewed the especial love of Janak,
And the devotedness of Bharat towards Ram, became selfish, agitated and disheartened.
They† found all full of the love of Ram, and became humiliated‡ and overcome with anxiety.

(283.)

COUPLET.

(Seeing) Ram overpowered with love and diffidence, the king of the gods said with anxiety, "Let us all (five) together devise a stratagem, or else it will be of no use (hereafter).

VERSE.

The gods after invoking Minerva prayed to her, "O goddess! we have come to your shelter, save us;
And using your delusive power change the mind of Bharat, and by means of stratagem protect the race of the gods."
The clever goddess, having heard the prayer of the gods, said, "O gods! I know you as selfish and foolish.
You tell me to change the mind of Bharat, but having thousand eyes§ you do not see Sumeru.
The delusive power of Brahma, Vishnu and Shiva is very great, but that even can not see the mind of Bharat.
Such a mind you tell me to stupify, can the moon steal the moons.
Seeta and Ram live in the mind of Bharat, can any darkness exist where the sun shines?"
Having said thus, Minerva went to the region of Brahma; the gods became as uneasy as the ruddy goose at night.||

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* When fishes go into new water, they either die or become restless.
† लेखा in the second line means, "a god."
‡ Lit. of no account.
§ Referring to the thousand eyes of Indra.
|| Vide notes on couplet 62nd, verse 2nd.

(284.)

COUPLET.

The selfish gods, being distressed in mind, contrived evil plans and stratagems, and invented such foul play and deception by which fear, mistake, sorrow and anxiety (may arise).

VERSE.

Having devised such cunning, the king of the gods began to reflect, "That in the hand of Bharat, the fulfilment and the non-fulfilment of all our affairs lie."

When Janak went to Ram, the Lamp of the family of Raghu received them all with honor.

According to the time, assembly and his unshaken virtue, the priest* of the Raghu family then said something.

Janak explained to him the message of Bharat, and related in appropriate terms what he said.

"O son Ram! whatever order you will give, all will carry it out, such is my opinion."

Ram having heard so joined his two hands, and spoke in true, simple and tender words.

"O king of Mithila! while you are present yourself, my saying in every way will be unbecoming.

Whatever may be your royal mandate, I swear truly by your Majesty that shall be on my head."

(285.)

COUPLET.

The sage and Janak, having heard the oath of Ram, became thoughtful with the whole assembly: every one looked at the face of Bharat, and could not give any answer.

VERSE.

Having found the assembly in anxiety, the brother of Ram recovered himself,

And seeing the time bad, he restrained his love, just as the sage Augusta stopped the rising Vindhya hill.†

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* i. e. Bashishta.

† The Vedas say the Vindhya hill was so high that the sun had

Their Anxiety was Kanak-lochan, which robbed their Sense the earth; but from the pure qualities of the Creator of the universe,

The huge boar* of the Wisdom of Bharat (being born) easily saved (the earth) at that moment.†

Having saluted all with folded hands, and paid his respects to Ram, the king, the spiritual tutor and the nobles, (Bharat said),—

"Excuse me to-day, it is wrong of me to speak harsh words with my tender mouth."

On his mentally invoking the beautiful Minerva, she came from his mind to his lotus mouth.

She was the owner of pure wisdom, virtue and morals, and the speech of Bharat was as a beautiful goose.‡

(286.)

COUPLET.

Having, with his eyes of wisdom, seen the stupefied assembly of love, Bharat said saluting, and recollecting Seeta and Ram.

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much difficulty to go from east to west. The gods referred the matter to the hill, but he was deaf to their complaints. As he was the pupil of the sage Augusta, who was born in a water-pot, the gods laid the case before him, and prayed him to give justice. The sage called on the hill, who on seeing him bent down his body to perform obeisance; and from that time forward Vindhya has remained in that posture.

* Alluding to the second incarnation of Vishnu in the form of a boar. He was produced in that form from the nostril of Brahma, and killed the demon Kanaklochan, commonly called Hiranyakshya, the gold-eyed, who had drowned the earth. He rescued the earth by the tip of his hideous tusks.

† The natural order of these 4 lines ought to be thus :—

उन लोगों का सोक जो कनकलोचन था जिसने उनकी ज्ञानोरूप मति हरी परंतु जगयोनी के बिमलगुनगन से भरतविबेक स्वरूप विसाल बराह ने (जनम लेके) तेहि काल (पृथी को) अनायास उधारा।

‡ i. e. as white (pure) as a goose.

VERSE.

"O lord! you are my parent, friend, spiritual tutor, master, and are venerable, well-wishing and the knower of hearts;

You are simple, a good master, the receptacle of amiable qualities, the preserver of the humble, and are all-wise and very learned;

You are powerful, the benefactor of your refugees, the appreciator of merits, and the remover of evils and sins;

You are my master and God, and you are equal to God, but I am as I am, and have rebelled against you.

Influenced by folly I have disregarded the orders of my master and father, and come here having collected my men.

In the world there are good and bad, high and low, nectar and heaven,* poison and death.

And I have never seen nor heard any where of any body who has effaced the order of Ram from his mind.

Hence I have shewn impertinence in every way, but my lord has accepted from me nothing but my love and service.

(287.)

COUPLET.

O lord! through your mercy and kindliness, you have done me good: my faults have become as ornaments to me, and my fame being good (became diffused) all over.

VERSE.

Your lordship's manner, kind words and greatness are known to the world, and sung in the Vedas and Shastras.

The cruel, wicked, cunning, designing, disgraced, mean, ill-natured, ungodly and audacious,

When you hear that they have come to you for shelter, and saluted you once, you make them your own.

On seeing their faults you never carry them in your mind, but on hearing their virtues praise them in the assembly of the good.

What master thus favors his servant? You have adorned yourself with all your virtues (accoutrements).

---

* Lit. celestial dignity.

You never value your own actions even in dreams, but the anxiety for the troubles of your servant is in your mind.

Such is the lord, and there is no one else.* I say this having raised my arm,† and made a vow.

A beast dances and a parrot reads well, guided by the tune and art of the actor and reader.

(288.)

COUPLET.

Having reformed and honored me his servant, he has made me the chief (head) of good men. Who without the kind one secures his own reputation *nolens volens* ?

VERSE.

Whether on account of sorrow, love or boyish nature I have come here contrary to the king's orders,

Yet the merciful one thinking me his own, has in every way looked into my well-being.

I see his feet the root of good omens, and know my master naturally favorable (to me) ;

I see my great luck in this assembly ;—mine is a great fault, and love is the lord's.

Through his mercy and favor my heart (body) is overfilled (with joy), and the Gem of mercy has shewn them to a great extent.

The lord has borne with my whims by means of his virtues, nature and goodness.

O lord ! I have shewn much impertinence in the assembly of my master, and given up modesty.

Knowing me afflicted, you will excuse, O lord ! my disrespect or respect, and the words I have chosen to speak.

(289.)

COUPLET.

If I should say more to my friend, and wise good master, it

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* कोपी is a Sanscrit word meaning कोई भी.

† To raise the arm is to make a solemn vow.

will be highly improper; now give me order, O lord! having bettered my time (days).*

Verse.

Swearing by the dust of the lotus feet of the lord, which are the agreeable limits of truth, good actions and happiness,

And swearing again from my own heart, and by my desires of wakefulness, sleep and dream, I say,

That the service of the master (should be done) with natural love, and without any selfishness, deceit, and (the expectation of) four fruits.†

There is no order equal to the service of a good master; O lord! may this servant receive such a favor."

Having said thus he became overpowered with love; the hair of his body became erect, and his eyes filled with tears.

Being uneasy he grasped the lotus feet of the lord, and his love of that time was beyond description.

The Ocean of mercy, having comforted him with sweet words, held his hand and seated him near him.

On hearing and seeing the entreaty and nature of Bharat, Ram with the assembly became stupefied with love.

XIII.‡

Stanza.

Ram, the nobles, the sage and the king of Mithila, became stupefied with love, and admired in their minds the great influence of the brotherhood and faith of Bharat.

The gods praised Bharat, and rained down flowers on him with a heavy heart. Tulsi (says) all the people were uneasy on hearing (those words,) and became withered like lotuses at the approach of night.§

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* सबय ought to be समय.

† Vide notes on couplet 1st.

‡ Vide notes on page 93rd.

§ Vide notes on couplet 12th, verse 1st.

XII.*

Quatrain.

(Ram) saw the men and women of both parties afflicted, and Indra was very dejected, as if he wished to do good by killing the dead.

Verse.

The king of the gods was the limit of cunning and deceit, and preferred his own end to the detriment of another.

The character of Pakripu† is equal to that of a crow :‡ he is deceitful, wily, and has no confidence in any body.

At first having contrived an evil design he hoarded deceit, which he now cast on the heads of all.

All the people were fascinated by the delusion of the gods, and estranged from the excessive§ love of Ram.

All were so dejected that they had no composure in their minds ; sometimes they wished for the forest, and sometimes their house attracted them.

The state of the minds of the afflicted subjects was uncertain (double), like the water at the confluence of a river and ocean.

A double mind can never receive rest ; no one was speaking his mind to another.

The Receptacle of mercy, having perceived the minds of all, smiled and said (within himself), "The character of Indra is equal to that of a dog."

(290.)

Couplet.

Barring Bharat, Janak, the sages, and the ministers who were good and sensible, the delusion of the gods affected all, as each deserved.

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* Vide notes on page 93rd.

† Another name of Indra, on account of his killing a giant who was called Pak.

‡ A crow never trusts any one.

§ The न in अतिसयन is not the न for negative.

Verse.

The Ocean of mercy saw the people afflicted through his own love, and through the weight of the cunning of the king of the gods.

The faith of Bharat had wrapped up the sense of the assembly, the king, the spiritual tutor, the brahmins and the ministers.

They looked at Ram like drawn pictures, and spoke words, being modest, and like one who was instructed.

The love of Bharat and his daily humility and praise, were delightful to hear, and difficult to describe.

On seeing a little of whose faith, the devotees and the king of Mithila became immersed in love.

How can Tulsi describe his praise, but by the influence of his faith, good Sense made his mind ambitious.

Knowing himself as insignificant and the greatness (of Bharat) superior, and having a regard for the poets, he is diffident (about saying anything).

He can not therefore describe his virtues, though his ambition is great, and his mind's bent equal to the words of a boy.

(291.)

Couplet.

The unsullied fame of Bharat was the clear moon, and the good sense (of the people) the female young one of a partridge. She (the moon) rose in the clear sky of the heart of the people, while (the partridge of their sense) kept looking at her steadfastly.*

Verse.

The nature of Bharat is not even intelligible in the Vedas, hence, O poets! excuse the boldness of my weak understanding.

In speaking and hearing of the good nature of Bharat, who does not become attached to the feet of Seeta and Ram?

To whomsoever the recollection of Bharat's love for Ram is not easily (retained), none is so bad as he.

---

* Vide notes on Quatrain I, verse 4th.

The merciful and the wise Ram, having seen the state of all, knew the state of the mind of his servant.

He was the bearer of virtues, patient, clever in morals, and the ocean of truth, love, good qualities and happiness.

Having seen the place, time and the assembly of that moment, the chief of Raghu, the preserver of justice and love,

Said such words, which were the choicest of all, and whose result was good and agreeable* to hear :—

"O brother, Bharat! you are according to the world and the Vedas, the bearer of virtues and most wise.

(292.)

COUPLET.

Your actions, words and mind are sincere, and you are like your own self, O brother! In the assembly of my superiors and in this evil time, how can the virtues of a younger brother be described?

VERSE.

O brother! you know the custom of the solar race, and the actions and love of our father, the ocean of truth.

At this moment and in this assembly I have a regard for my superiors. With the minds and secrets of those who are neutral, friendly, and hostile,

†You are acquainted, as also with your own and my faith; for in that lies our great advantage.

I have hopes in you in every way. Yet I say something according to the season.

O brother! in the absence of my father, the mercy of my family tutor has rectified my words.

Otherwise the subjects, citizens and relatives, would have been distressed along with me.

If the sun sets out of time, tell me who does not suffer troubles in the world?

---

* Lit. like the nectar.

† This verse ought to be thus paraphrased :—

तुम को सब के मरम और आप के और मेरे धरम विदित हैं और इस में परम हित है।

Such disturbances God had raised, but the sage and the king of Mithila preserved us all.

(293.)

COUPLET.

Whoever, by the influence of his spiritual tutor, has preserved the affairs of the kingdom, shame, honor, religion, world, riches and house, will secure his own good in the end.

VERSE.

Together with your own and my men, and together with your house and my forest, the mercy of my spiritual preceptor has preserved all.

The orders of a father and mother, spiritual tutor and master, are the supporters of the earth-like virtue, like the Shesh (snake).*

Do you perform them and make me perform, and be, O brother! the preserver of the solar race?

The practising of one (virtue) fulfils all objects, like the river Tribeny† in which are renown, salvation and affluence.

Having thought thus, and undergone serious troubles, make your subjects and family happy.

All the brothers have divided my misfortunes amongst you, but you will have to suffer till the period (of 14 years).

Knowing you tender-hearted I have spoken to you harshly: it is a bad time, O brother! so it is not improper of me.

A good brother becomes your helper‡ in a bad place, (like people) who defend themselves by their hands from the blow of a sword."

(294.)

COUPLET.

A slave is like the hands, feet and eyes, and the mouth like a master: Tulsi (says) on hearing the nature of love, a good poet praises the same."

---

* Vide notes on couplet 113th.

† Vide notes on couplet 102nd, verse 5th.

‡ This is a misprint, it ought to be बचावे.

Verse.

The whole assembly, having heard the words of Ram, which were as if imbued with the nectar of the ocean of love,
Became stupefied and entranced with love, while Minerva on seeing which state remained silent.
To Bharat there was a great pleasure, since his master was favorable to him, and his miseries and faults were repugnant with him.
His face was cheerful, and anxiety was removed from his mind, as if the grace of Minerva* came upon the dumb.
With love he saluted again, and having joined his lotus-like hands, said,—
"O lord! the pleasure of my going with you (to the forest) has been obtained, and the fruition of my birth in the world has been received as well.†
Now, O kind one! whatever will be your order, I will perform it with respect and with all my heart.
Please give me that hope, O lord! by relying on it I may cross the (ocean of) time.‡

(295.)

Couplet.

O Sir! for the sake of anointing your lordship, I, by the order of the spiritual tutor, have brought the water of all the places of pilgrimage, what is your order about it?

Verse.

There is one great desire in my mind, which I can not express on account of fear and diffidence."
(Ram answered,) "Tell me, O brother!" (and Bharat,) having received the order of the lord, said in affectionate and agreeable words:—

---

* i. e. the powers of speech.
† भय कौ in the second line mean होने का.
‡ i. e. I may pass with pleasure the period of 14 years, in which you are ordered to live in the forest.

"The mountain Chitracoot, hermitages, places of pilgrimage, forests, birds, beasts, rivers, streams, waterfalls, hills,

And especially the earth marked (with the feet) of the lord, I want to go and see them if it be your lordship's order."

(Ram replied), you must place the orders of Atri* on your head, O brother! and walk in the forest without fear.

By the favor of the sage the forest is the giver of happiness, and is extremely sacred and charming, O brother!

At the place where the chief† of the sages will order, put the water of the places of pilgrimage in that very spot."

On hearing the words of the lord, Bharat was pleased, and bent down his head happily to the lotus feet of the sage (Atri).

(296.)

COUPLET.

On hearing the conversation of Bharat and Ram, which was the root of all happiness, the selfish gods admired their family, and showered down flowers on them cheerfully.

VERSE.

"Blessed is Bharat, and may victory attend the lord Ram," —the gods being pleased said thus involuntarily.

All the devotees in the assembly of the king of Mithila on hearing the words of Bharat became glad.

And king Bidehu (Janak), being enraptured, was extolling the virtues and love of Bharat and Ram.

The nature of the servant and master was charming, and their vows and love the purifier of the pure.‡

All the ministers and courtiers being highly attached began to praise them according to their own judgment.

On hearing the conversation of Ram and Bharat about the sage, in the heart of both parties there arose joy and grief.§

---

* Name of a devotee.

† Atri.

‡ i. e. most pure.

§ *Glad* because every thing was settled, and *sorry* because Ram did not go to Oudh.

The mother of Ram, considering misery and happiness to be one and the same, explained to the other queens the advantages and disadvantages (of affairs,) and comforted them.

One was praising Ram, and another admiring the good nature of Bharat.

(297.)

COUPLET.

Then Atri said to Bharat, "There is a sacred well near the mountain, put the water of the places of pilgrimage in it, since (its water) is pure, clear and excellent.

VERSE.

Bharat, having received the order of Atri, sent all the water-vessels there.

He, with his younger brother, the sage Atri and the good people, went to the place where the deep well was.

They deposited the holy water in that sacred spot, and Atri, overjoyed with love, said thus:—

"O son! this is the original* place for one's devotions being fulfilled. Time has destroyed it, and it is known to none."

Then the servants, having seen such an excellent place, dug a well† particularly for the sake of (keeping) the pure water.

By the power of God (this well) became useful to the world, just as an unintelligible thing becomes intelligible by the force of reasoning.

People call it now the well of Bharat; it became pure by being mixed with the water of the places of pilgrimage.

If all living beings bathe in it with love and vow, their actions, mind and words will become pure.

---

* Lit. without beginning.

† That well was filled up, and hence the people dug out another in the place pointed out by the sage.

(298.)

COUPLET.

Every one, describing the greatness of the well, went to the place where Ram was, and Atri explained to him the virtue and influence of that place of pilgrimage.

VERSE.

While reciting with faith such religious subjects, the morning dawned, the night having passed away pleasantly.

Bharat and his brother, having performed the daily functions, and received the order of Ram and Atri,

Went on foot with their men in a simple dress to take a walk in the forest of Ram.

On their walking with soft feet and without any shoes on, the Earth became soft and bashful in her mind.

Having put aside sacred grasses, thorns, gravel, grits, and stiff, hard and rough materials,

The Earth made a beautiful soft road, on which the three kinds of air* were blowing and giving pleasure.

The gods showered down flowers, and the clouds made a shadow, while the flowers and fruits of trees and also grasses became soft.

The beasts by seeing and the birds by singing sweetly were pleasing (Bharat,) knowing him to be the favourite of Ram.

(299.)

COUPLET.

The common people, who yawn by saying Ram, have their vows easily accomplished; hence it is not a very great thing for Bharat, who is dear to Ram as his life.

VERSE.

Thus was Bharat walking in the forest, and the devotees on seeing his faith and love were ashamed.

---

* Vide notes on couplet 131st, verse 8th.

The sacred lakes, the tracts of land, the birds, beasts, trees, grasses, hills, forests and gardens,

Bharat, having seen all of them agreeable, charming, diversified, and particularly holy, enquired (of the sage).

On hearing which, the sage with a mind pleased, related the causes, names, properties, virtues and effects (of such objects).

Somewhere he bathed, and somewhere he saluted, and somewhere he saw beautiful forests.

Somewhere on receiving the order of the sage he sat down, and recollected Seeta with the two brothers.*

On seeing his good nature, love and excellent service, the forest god gave him benediction with pleasure.

When seven and half hours† of the day had passed away in walking, he returned and saw the lotus feet of the lord.

(300.)

COUPLET.

In the course of five days Bharat saw all the places of pilgrimage. That day passed away in speaking and hearing of the good fame of Vishnu and Shiva; and then the evening came on.

VERSE.

When all had bathed in the morning, the people with Bharat, the brahmins and the king of Tirhoot assembled together.

The kind Ram, knowing that day to be a propitious one in his mind, was diffident in saying anything.

Ram, on seeing the spiritual tutor, the king, Bharat, and the people of the assembly, became thoughtful, and again looked towards the earth.

The whole assembly having extolled his virtues were thinking, and saying (amongst themselves) that there was not a master so diffident as Ram.

The wise Bharat, having guessed the motive of Ram, got up with love, recovering himself particularly.

He saluted, and said thus with hands folded, "O lord! you have fulfilled all my desires.

---

* i. e. Ram and Lakshman.

† Vide notes on couplet 266th, verse 6th.

For my sake you have endured all hardships, and received troubles in every way.

Now, lord! give me the order that I may worship you in Oudh till the time (of your return).

(301.)

COUPLET.

The means by which the slave again may receive the interview of the kind to the poor, pray give me that advice till the time, O merciful king of Kaushal!

VERSE.

O lord! the love and friendship of the citizens, the relatives and the subjects are pure and excellent.

For your lordship's sake the burning of the pain of this world is good, and without the lord the acquisition of beatitude is useless.

You are the wise master, and know the desire, wish and the state of the minds of your servants.

You are the preserver of your humble slaves, and the cherisher of all. O lord! in both ways* you are to take care of me till the last moment.

Thus I have very great hopes in every way, and having thought so I have very little anxiety.

My distress and the lord's love (for me,) being mixed together, have made me impertinent and obstinate.

Having, O lord! removed this great fault of mine, give up hesitation, and teach this servant."

Every body on hearing the entreaties of Bharat praised him, as (one admires) the instinct of the goose in dividing the colour of the milk and water.†

(302.)

COUPLET.

The wise Ram, who was the friend of the poor, having heard the humble and guileless words of his brother, said thus agreeably to space, time and moment:—

---

* i. e. in this and in the next world.

† Vide notes on couplet 222nd, verse 6th.

Verse.

"O brother! the spiritual tutor and the king have to think of you, me, the family, house and the forest.

When our spiritual tutor the sage and the king of Mithila are alive,* there is no trouble for us even in dreams.

Your and my great virtue, self-interest, good reputation, faith and spiritual end (consist in)

Us two brothers' carrying out the orders of our father: it is good in the world, in the Vedas, and in it lies the well-being of the king.

Whoever obeys the instruction of his spiritual tutor, parents and master, walks in the right road, and his foot does not slip.

Having thought thus, and given up all anxieties, go to Oudh and govern her till the time (of my return);

Because the burden of the country, treasury, citizens† and family is under the dust of the feet of the spiritual tutor.‡

Having obeyed the instructions of the sage, mothers and ministers, protect the earth, subjects and the capital."

(303.)

Couplet.

A chief ought to be like§ the mouth, which is the same in eating and drinking: Tulsi says, it preserves and nourishes all members with the mind.

Verse.

Such|| are the essentials of the rules of government; they are like secrets which are concealed in the mind.

(Ram) comforted his brother in various ways, but without any support there was no joy or peace in his mind.¶

---

* Lit. on our heads.

† The word परिजन ought to have been पुरजन, परिजन and परिबार have the same meaning.

‡ i. e. the spiritual tutor has to take care of all these.

§ सेा means "like."

|| इतनोई is meant for इतनाही.

¶ Bharat wished to have some keepsake of Ram, but as he hesitated to give it, he was very sorry.

(On account of) the good nature of Bharat, the spiritual tutor, ministers, courtiers and Ram were overcome with modesty and love.

The lord then being kind gave him his pattens, which Bharat placed on his head respectfully.

The pair of pattens of the Receptacle of mercy, was as if they were the Security* of the lives of the subjects.

They were the Caskets of the jewel of the love of Bharat, and the two Letters† for the safety of life.

They were the Folds (of the doors) of his family, the Hands of good actions, and the bright Eyes of service and good faith.

Bharat was as pleased with having those (two marks of) protection, as he would have been happy by the staying of Seeta and Ram (with him).

(304.)

COUPLET.

(Bharat) having saluted asked for leave, and Ram embraced him. The king of the gods, having got hold of an evil opportunity, made the people tired (of Ram's society).

VERSE.

Hence that evil stratagem appeared agreeable to all, for every one had a hope of meeting (Ram) in his mind.

Otherwise through the separation of Lakshman, Seeta and Ram, all the people would have lamented, and died on account of this disaster.

Having removed all the difficulties through the mercy of Ram, the troops of the gods became their useful allies.

With full arms Ram embraced his brother Bharat, but the sweetness (juice) of his love was beyond description.

His body, mind and words overflowed with love; the Bearer of patience gave up fortitude.

From his lotus eyes he let fall tears, and on seeing which state the assembly of the gods became afflicted.

---

* जनयुगजामिक these letters ought to have been separated, and written as three words जन as if, युग pair and जामिक security.

† i. e. Vouchers.

But the devotees and the elderly persons were as patient as Janak : their wisdom was like fire, and their minds rubbed like gold.

Those whom Brahma created* as abstracted (from the world), are like lotuses and the leaves of lotuses, which though produced in water, (are never affected by it).

(305.)

COUPLET.

They, having seen the unequalled and extreme love of Ram and Bharat, became overcome with their mind, body, words, abstraction and discretion.

VERSE.

Where the state and sense of Janak and of the spiritual tutor are bewildered, to speak of any other human love would be improper.

If the poet were to describe the separation of Ram and Bharat, the people on hearing it will consider him harsh.

Hence his words, though good, through diffidence, have become indescribable, and flagged on remembering the love of that time.

Ram having embraced Bharat comforted him, and again clasped Satrughan to his breast happily.

The servants and ministers, having comprehended the wish of Bharat, went and engaged themselves in their respective works.

The two armies having heard this felt inconceivable pain, and began to make preparations for the march.

The two brothers, saluting the lotus feet of the lord, set out having placed the order of Ram on their heads.

Having addressed kindly the sages, devotees, and the forest gods, they paid respects to all over and over again.

---

* The word उपाये ought to be उपजाये "created." In the second line लजायें ought to be जलजाये "produced in water." The sense of the whole thing is, as water does not remain on the lotus and its leaves, in the same way, those men are abstracted from the world, though born for the world.

(306.)

COUPLET.

(Bharat) embraced Lakshman, and having saluted Seeta, placed the dust of her feet on his head. He then went full of love having received her blessing, which was the root of all good omens.

VERSE.

Ram with his younger brother bent his head to the king, and entreated and praised him in various ways.

"O lord! overcome with mercy you have endured many troubles, and come to the forest along with your men,

Having given me blessing please go to the city: the king having become patient departed.

Ram honored the devotees, brahmins and good men, and dismissed them regarding them like Vishnu and Shiva.

The two brothers then went to their mother-in-law,* and returned having kissed her feet and received her blessing.

Bishwamitra, Bamdeb and Jabali, the family, citizens, and the good ministers,

Having saluted and honored them duly, Ram with his younger brother dismissed them all.

The Receptacle of mercy, having honored the women, men, the low, middle and the high, let them go.

(307.)

COUPLET.

The lord, having kissed the feet of the mother of Bharat, and embraced her with sincere love, dismissed her after preparing her palanquin, and effaced all thoughts of anxiety.

VERSE.

Seeta embraced her family and parents, and returned. She was purified with the love of the dear one of her life.

---

* King Janak had two daughters, Seeta and Urmilla. The latter was married to Lakshman.

She saluted and honored all her mothers-in-law, and to describe that love, the poet has no ambition.
On hearing their advice, and received her desired benediction, Seeta remained immersed in two loves.*
Then Ram, having sent for beautiful palanquins, comforted his mothers and mounted them all.
The two brothers, having repeatedly embraced each other intimately with equal love, caused the mothers to start off.
Having equipped the horses, elephants and many conveyances, he ordered the troops of the king and Bharat to march.
The people, having in their minds Ram, Seeta and Lakshman, went on bereft of their senses.
The bulls, horses, elephants and other quadrupeds, being spiritless, jogged on silently guided by some one.

(308.)

COUPLET.

The lord with Seeta and Lakshman, having kissed the feet of his spiritual tutor and his wife, returned with joy and surprise to his thatched hut.

VERSE.

He then dismissed the pilot with honour, who went with a mind full of separation and grief.
The forest *kols*, *kirats* and *bheels* returned saluting him when they were made to return.
The lord, Seeta and Lakshman, sitting under the shade of the fig-tree, were bewailing the separation of their dear family.
The love, good nature and humility of Bharat, were described by him to his wife and younger brother.
Ram, being overcome with love, mentioned his (Bharat's) love, confidence, words, mind and actions with his pure mouth.
At that moment the birds, beasts, the fishes of the water and all the animate and inanimate beings of Chitracoot, became distressed.

---

* One for her husband, and the other for her mothers-in-law.

The gods, on witnessing the state of Ram, showered down flowers, and told the story of every house (amongst themselves).

After saluting the lord, and comforting him, they went away happily without the least fear in their minds.

(309.)

COUPLET.

The lord with his younger brother and Seeta was thus living in the thatched hut, as if Faith, Wisdom, and Abstraction having assumed bodies were looking beautiful.

VERSE.

Through the separation of Ram, the devotees, brahmins, the spiritual tutor, Bharat and the king were regardless of their dress.

Singing the virtues of Ram in their minds, they walked on the road with silence.

Having landed at the Jumna, they crossed it, and passed that day without any food.

On the second (day) when having crossed the Ganges they halted, the friend of Ram (pilot), made every thing convenient for them.

Then having crossed the Sye they bathed in the Goomtee, and on the fourth day arrived at the city of Oudh.

Janak stayed in the city till four days, and put all the affairs of government into order.

Having entrusted the kingdom to the ministers, spiritual tutor and Bharat, he went to Tirhoot having equipped his men.

The men and women of the city, having obeyed the instructions of the spiritual preceptor, lived happily in the capital of Ram.

(310.)

COUPLET.

For the sake of the interview with Ram all the people made vows and fasting, and having disregarded their dress and the pleasures of enjoyment, lived in the hope of meeting him.

VERSE.

Bharat comforted the ministers and good servants, who having received the orders performed their respective duties.

He then having called his younger brother instructed him, and entrusted to him the care of the mothers.

Having called the brahmins, Bharat with hands folded saluted them, and thus entreated very humbly :—

In all affairs, whether high or low, good or bad, you will give the order and not hesitate.

He then sent for his relatives, citizens and subjects, and having comforted them, caused them to live happily.

He then went with his younger brother to the spiritual tutor's house, and having bowed down to him, said thus with hands folded :—

"If it be your order I shall then remain with fasting;" and the sage (hearing this) replied with rapture and love :—

"You will understand, speak and do that which in the world is the essence of virtue."

(311.)

COUPLET.

Having received the instruction and good blessing of the sage, and sent for a fortune-teller and fixed the day, he placed without a dispute the lord's pattens on the throne.

VERSE.

Having bent his head to the feet of the mother of Ram and the sage, received the order of the pattens of the lord,

And built a thatched hut at Nandigram,* the Bearer† of the load of virtues lived there.

His head was matted, and he was dressed as a devotee, and having dug the ground he spread his mat of sacred grass.

In eating, dressing and sitting he made many vows, and performed with love the severest penance of a devotee.

He gave up ornaments, dress and all the pleasures of enjoyment with his mind, body and words, breaking them like a straw.

---

* Nandigram is situated at the distance of 4 cos south of Oudh.

† i. e. Bharat.

The kingdom of Indra envied the kingdom of Oudh, and the god of riches was ashamed on seeing the wealth of Dasharath.

At such a city, Bharat was living without any attachment, just as a bee in the garden of *champa*.*

He who is attached to Ram, the husband† of Seeta, leaves his house‡ like a fortunate man.§

(312.)

COUPLET.

That Bharat is worthy of the love of Ram, is not a very great thing for him: the *chatuk* and the goose are praised because they are guided by their discretion and grandeur.||

VERSE.

His body was becoming weaker and weaker every day, but his energy, power, and the beauty of his face were not diminished.

The love of Ram was fattening him daily: his virtues were increasing, but his mind was not sullied:

Like water which decreases on the appearance of autumn, but the reeds grow up and lotuses expand.

The controlling of inward and outward passions, abstinence, vows and fasting are the stars, and the mind of Bharat the clear sky.

The polar stars were the confidence, the promise of meeting the day of full moon, and the remembrance of the lord is as clear as the milky way.

The moon of the love of Ram is steady and unsullied; she shines always with her retinue,¶ and is pure.

The nature, understanding, actions, faith, penance, and the virtues of Bharat are sterling gems.

In describing them all the good poets hesitate, since they are beyond the power of Shesh, Ganesh and Minerva.

---

* *Champa* is a tree, whose flower is yellow. The bee does not sit upon it.

† Lit. he who enjoys Lakshmee. Seeta was the incarnation of Lakshmee.

‡ The word बमन ought to be भवन, meaning "house."

§ i. e. one who is attached to God.

|| The *chatuk* is said to drink only the water of the clouds and the goose of Manswaravara lives on pearls only. Hence a good man prefers nothing but what is good.

¶ i. e. Stars, hence, inward passions, &c.

(313.)

COUPLET.

He worshipped every day the pattens of the lord (with such faith) that love was not contained in his mind. He performed the affairs of government in every way by asking their orders.

VERSE.

The hair of his body used to stand erect, and Seeta and Ram were in his mind; his lips were uttering their names, and his eyes filled with tears.

Lakshman, Ram and Seeta were living in the forest, and Bharat, staying in his house, was making his body* emaciated by penance.

The people, having understood this, were speaking on behalf of both sides† that Bharat is worthy of praise in every way.

The good men on hearing his vows and fasts were diffident, and the chief of the devotees on beholding his plight was ashamed.

The character of Bharat was extremely pure, it was agreeable, elegant and the giver of joy and good.

It is the remover of the troubles of the sins of the hard *Kali yug*, and the bright‡ sun of the night of great infatuation.

It is the lion for the elephants of a mass of sins, and the remover of a number of anxieties.

It is the giver of pleasure to the people, the remover of the burden of the world, and the essence of the nectar of the love of Ram.

XIV.§

STANZA.

If the birth of Bharat had not been filled with the nectar of the love of Seeta and Ram, then who would have performed the curbing of outward passions, the regulating, pacifying and the restraining of inward ones, and the most austere penances, which are inaccessible to the minds of devotees?

---

* Lit. tightening his body with penance.
† i. e. on the part of Ram and Bharat.
‡ Lit. destroyer.
§ Vide notes on page 93rd.

And who would have removed the pain, burning, poverty, hypocrisy, sins, and the pretence to a good fame, and who would have brought the cunning Tulsi, against his will, before the mind of Ram in this iron age?

XIII.*

Quatrain.

Having made the character of Bharat the (object of one's) vow, whatever Tulsi says, and people hear it with respect, then love for the feet of Seeta and Ram and estrangement from the pleasures of the world, must certainly be gained.

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* Vide notes on page 93rd.

THE END.